

THE CROWN OF A BELIEVER



A detailed treatise on the status of
Islâmic headgear in the light of the
Ahâdîth and the lives of the Sahabah.

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Zam Zam

Contents

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~~Hussein~~ Kadodia

Preface

The way we conduct ourselves speaks much of the values we hold. Likewise, the way we dress reflects our cultural heritage, religious values, and speaks a language of its own. A religiously dressed person portrays piety and a definite set of values.

Islam is not merely a belief structure, but a complete code of life. Not only does it provide guidelines for every aspect of life, but it further endeavours to reconcile the inner with the outer, the mundane with the spiritual and the metaphysical with the realistic. It is possessed of a harmonious and moderate outlook, and emphasises that whatever is within should be reflected without—failure to do so tends to lead to either fanaticism or liberalism.

Our attitude towards the Islamic attire should be likewise understood. The Islamic headgear too is fashioned in a particular way and for a particular purpose. It represents the noble qualities of submission, humility, and discipline. Whatever the design, the headgear reflects Islam and one's attitude towards Divinity.

Indeed, the headgear is not unique to Islam. It was also prevalent in other customs, and also reflected a certain ethos. The first reference of head-dress is found in the pre-historic rock paintings which were created by hunter-gatherers some ten to thirty thousand years ago. In the Indian rock art sites of Kumaun and Bhimbetka or in Rock art sites in Kerala one can find enormous reference of visual records that depict people wearing the headgear. During the Byzantine civilization in the 11th century head-dress became a regular feature which was later passed onto the European world, whereas Indian society was sporting head-dress as a regular costume by 10 000 B.C.E.

As part of the requirements of the oath, most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered. A law of Hungary issued in 1517,

demands that a Jew should swear "*Pileum Judaicum in capite habens*". Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843; of Brunswick, Jan. 14, 1845; and of Austria, 1846. In a trial at a police court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because the Jews did not consider such an oath valid; and the judge sustained the objection ("Jewish Chronicle," Aug. 9, 1901, p. 17). Jewish custom has for ages required men to cover the head in order to show their humility and reverence before God.

Yet, headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession.

It is not insignificant then that describing the dress of the Muslim populace Captain Burton in his account of *Zanzibar* (1:382) says: "The Arab's head-dress is a *kummeh* or *kofiyah* (red fez), a Surat calotte (*afiyah*) or a white skull cap worn under a turban (*kilemba*)."¹ In Islam, the rule of identification holds relevant. The historian and hadith master, al-Turtushi, relates in his book *Siraj al-muluk*-that 'Abd al-Rahman ibn Ghanam said: "When 'Umar ibn al-Khattab (RA) made peace with the Christians of Syria... we took upon ourselves an oath that... [among other conditions] we shall not attempt to imitate the Muslims in their dress, whether with the *qalansuwa*, the *imama*, the *sandals*, or parting the hair." This amplifies the need for Muslims to be distinct from other religions and cultures in dress just as they are distinct from them in belief in all times. Above all, the Muslim mode of dressing is deemed necessary for the fear of Allah to manifest itself in man's general bearing.

Maulana Husain Kadodia has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. May

Allah Ta'ala reward him for his efforts in highlighting the importance of the Islamic headgear. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

We pray that our love for Islam be increasingly reflected in our dressing and attire – *Amin*.

Mawlana Ashraf Dockrat

Dar al-Salam Islamic Research Centre, Pretoria
Friday 15th Nov. 2002 // 10th Ramadan 1423

Foreword

The Muslim Ummah at large is passing through a very trying and turbulent period. Muslims everywhere and the practices of Islâm have become the targets of ridicule, cynicism and often misguided or uninformed mistrust. No stone has been left unturned to undermine Islâmic beliefs and practices. These times have indeed become reminiscent of the period referred to by our beloved Prophet ﷺ where he equated the difficulty of practising upon true Islâm with holding onto a blazing coal of fire.

Extremely distressing is the observation that the attack on Islâm has also taken on an ideological form. "Scholars" and modern-day "enlightened thinkers" having donned the garb of religious clerics and jurists, deviously question the authenticity of accepted Islâmic practices, thereby sowing the seeds of doubt in the minds of the ill-informed masses. Even those practices upon which the very identity of a Muslim hinges and which were meticulously upheld and adhered to throughout the glorious centuries of Islâm by our pious predecessors, are targeted.

A classical example is the ludicrous and shocking claim that the topî and turban are not part of the Sunnah and strict adherence to this noble practice will in fact constitute bid'ah (religious innovation). A sad and telling testimony as to how low the general level of Islâmic knowledge is, especially among the youth, is the manner in which this baseless assertion has taken root in the Muslim masses. What is more worrying is that such a callous disregard for the beliefs and practices of our pious predecessors (Sahâbah, Tâbi'in, Aimmah Mujtahidîn etc) means that very difficult times lie ahead for us. If we are no longer going to regard as sacred the knowledge and practices of our pious elders, then Allâh only knows what of true Islâm will be left in us, now that this cancer has taken root.

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present

circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topî, but it also sounds out a clear and explicit message:

"In every era Allâh will use his chosen ones to defend and uphold the true way of life of Rasûlullâh ﷺ regardless of the plots and ways of the enemies of Islâm."

The truth will prevail and it is clearly accessible for those who seek it. To this end we express our sincere gratitude to Ml. Husain Kadodia for this excellent Khidmah (service) of dîn and we make du'a that Allâh Ta'âlâ keeps him firm on Iman and takes much more work from him.

Moulana Ahmed Suleman Khatani

Bishr Hafi: *If a topî had to fall from the sky, it would fall onto the head of one who doesn't want it! (Hilyatul Awliyâ Vol.8 Pg.355)*

Introduction

Following the Sunnah of Rasûlullâh ﷺ is the only source of glory and success, for Allâh has commanded us to follow him and has guaranteed us guidance if we do so.

Those who understood this command best were the Sahâbah ﷺ - the illustrious companions of Nâbi ﷺ. We therefore find them clinging to every aspect of the life of Nâbi ﷺ. The classification of his actions into *sunanul hudâ*- practices carried out as an act of worship- and *sunanuz zawaîd*- practices carried out more as a habit- was unknown to them. The mere fact that it is a Sunnah of Rasûlullâh ﷺ was sufficient for them to realise that we have to follow it.

On account of the great importance attached by the Sahâbah ﷺ to following the Sunnah, the Sahâbah ﷺ have also become role models of the Sunnah. We have therefore been ordered, in both the Qur'ân and Ahâdîth, to follow these great flag-bearers of the Sunnah. From amongst these great sunnats, is the Sunnah of keeping the head covered at all times.

This book is a collection of narrations, as well as statements of 'ulamâ concerning the Sunnah of the topî (Islamic headgear).¹ Special attention was given to discussing the significance of the topî and the importance of covering the head when in salâh.

May Allah accept this humble effort!

Âmîn

¹ 'Topî' is an urdu word for the hat worn by Muslims. We have used it throughout this book on account of its widespread usage.

The Sunnah of covering the head

All praise is due to Allah who granted us clothing to cover our bodies and beautify them. Peace and salutations be upon His messenger, Muhammad ﷺ. From amongst the noble Sunan (practices) of Rasûlullâh ﷺ is that he covered his head at all times. He generally adopted the turban for this purpose, but would, at times, wear only a topî (Islamic headgear). This practice was adopted by the Sahâbah ﷺ and has remained the practice of the 'Ummah from then onwards.

It is only recently that a group arose, claiming that covering the head has no place in Islâm; instead they have relegated it to the place of a ritual or custom.

To backup their ridiculous claims, they assert that there exist no ahâdîth (narrations of Rasûlullâh ﷺ) proving that Nâbi ﷺ wore a topî, conveniently sidestepping the issue of the turban, as it is proven from many authentic ahâdîth.

In this book I intend to show that this claim of theirs is baseless; rather there are dozens of ahâdîth discussing the topî of Nâbi ﷺ, in addition to hundreds of other narrations showing the topî of the Sahâbah ﷺ and the Tâbi'in ﷺ, and the great importance they attached to it.

I have also quoted extensively from the great scholars of the past, who testified to the lofty position held by the topî in Islâm.

My secondary aim is to show that, as many different types of topîs are proven from ahâdîth, one may adopt any material, style or colour of topî with the assurance that he is following the Sunnah.

Great efforts were made to ensure the authenticity of every narration quoted; I have therefore devoted a special chapter to outlining the authenticity of the narrations in this book.

While I have tried my utmost to ensure that the book is free of errors, I am only human and thus prone to err.

I would greatly appreciate being informed of errors of any type in this book, so that they could be rectified in future editions.

I would also like to extend a request to all 'Ulamā and scholars of dīn to please forward to me any other narrations they come across concerning the topī, as well as any suggestions they have concerning this book.

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The authenticity of the narrations in this book

When discussing the viability of a hadīth as proof, we divided the narrations into three categories:

- I. *Strong*- this includes 'sahīh' and 'hasan' narrations, as well as 'hasan li ghairihî' i.e. those weak narrations that are classified as strong on the basis of their being supported by other narrations.
- II. *Weak*- by these we mean such narrations that have slight weaknesses in them. This may be used to show the desirability of a certain act or to back up other narrations.
- III. *Very weak*- these are such narrations that may only be quoted if their weakness is mentioned at the same time. No law at all may be extracted from such narrations.

In this book we used the first group as our main source, taking support from the second group when the need arose. The status of the chain of narrators of each hadīth is clearly mentioned in the footnote accompanying it; however we kept it in the Arabic language, as the terms used are quite intricate and generally only understood by those familiar with Arabic. However, if an extremely weak narration was quoted, then this was pointed out in the English text as well.

The different types of narrations

The narrations in this book are of two types:

- I. *Marfū'*- The statements of Rasūlullāh ﷺ concerning covering the head or narrations concerning the topī of Rasūlullāh ﷺ.
- II. *Maqūf*- The narrations concerning the topī of the Sahābah ﷺ, the Tābi'īn ﷺ، or those after them.

When quoting narrations from the first category, we endeavoured our utmost to find judgements of the leading muhadithīn (scholars of hadīth) concerning the strength of each narration. An in-depth study was conducted into every narration, to such an extent that, at times, hundreds of books were referred to resulting in over a week being spent on one hadīth. The summary of each study can be found in the footnote under the respective hadīth.

When checking the narrations of the second group, the difficulty we encountered was that very few muhadithīn have ever discussed the condition of these narrations. We thus had to check up each narrator individually, to ascertain his reliability. This was quite a daunting task, as the narrations of this type, in this book, number over 100. Each narration has a chain of transmission containing 4 to 10 narrators. Thus over 500 narrators had to be scrutinised according to the standards laid down by the leading scholars of hadīth.

Errors have undoubtedly occurred, but we tried to keep them to a minimum by double-checking everything and by relying on the accepted and trusted books of 'Jārh wat Ta'dīl'- the field of ascertaining the strengths and weaknesses of narrators.

We relied to a great extent on the books of Ibn Hajar Asqalānī, Shamsudīn Azh-Zhahabī, Yūsuf Mizzī and Khatib Baghdādī. Great support was also taken from the works of Imām Bukhārī,

ابن عبّاس رَضِيَ اللَّهُ عَنْهُ، ابن حِبْرَانَ، ابن أَسَكِيرَ، أَسْـ سَامِـانِيَّ، وَعَدَ العَزَّوَى إِلَى إِحْدَى الْكِتَابَاتِ الْسَّتَّةِ الرَّقْمُ الْأَوَّلُ هُوَ رَقْمُ الصَّفَحةِ بِالطبعِ الْبَاقِسْتَانِيِّ وَالرَّقْمُ الْثَّالِثُ هُوَ رَقْمُ الْمَدِيْنَةِ بِطَبْعِ دَارِ السَّلَامِ.

The majority of the narrations in this book were taken from such books of hadīth and history that mention a chain of transmission with each narration, thus each narration was checked to determine its strength. Many narrations were however, taken from the reliable books of history which either do not mention the chain of narrators or if they do mention them, then the need was not felt to check up these narrations on the basis of the reliability and authenticity of these books eg. Al-Bidāyah wan Nihāyah of Ibn Kathīr, Tārikhut Tabarī, Siyaru A'lāmin Nubalā of Az-Zhahabī etc.²

- عَدَ العَزَّوَى إِلَى إِحْدَى الْكِتَابَاتِ الْسَّتَّةِ الرَّقْمُ الْأَوَّلُ هُوَ رَقْمُ الصَّفَحةِ بِالطبعِ الْبَاقِسْتَانِيِّ وَالرَّقْمُ الْثَّالِثُ هُوَ رَقْمُ الْمَدِيْنَةِ بِطَبْعِ دَارِ السَّلَامِ.
- المراد بقولنا "رجاله رجال الصحيح" أن رواه كلهم قد روی عنهم البخاري أو مسلم في صحيحهما.
- المراد بقولنا "رجاله موثقون" أن بعض رواه قد وثقه والباقي أقرى به أو مساوين له.

The number of narrations in this book

The total number of narrations that we could find concerning the topī is over 250.

40 of these are Marfū' (concerning Nabi ﷺ), while the remainder are Mauqūf (concerning the Sahābah رضي الله عنه and others). The overwhelming majority of these narrations are strong while there are weak ones as well.

We inserted these narrations into their relevant chapters where possible and mentioned all the Marfū' narrations as well as a summarized discussion of their strength, in Arabic at the end of the book.

The topī What is a topī?

The word 'topī' is an Urdu word; however it will be used throughout this book because of its widespread usage.

The Arabic equivalent is قَلْسَةٌ 'qalansuwah'. This is the word used for the topī in most of the ahādīth as well as in the books of history.

The definition of the *qalansuwah* is:

"A covering for the head which

- is black, white or any other colour,
- generally has both an inner and outer-lining but sometimes only has one lining,
- is found both with earflaps and without them,
- is made of fabric or leather, but generally of fabric and
- a turban is generally worn over it."¹

Many other words are also used for the topī in the Arabic language. These will be discussed in detail in the chapter concerning the different types of topīs. Here we have sufficed on just listing some of them:

كُنْتَهُ ، طَائِيَّة ، عَرَقِيَّة ، طَرْبُوش ،
قَلْسَة ، عَرَقِيَّة ، قَلْنَيْسَة ، كُوكِيَّة ،
بُرْئَس ، قَلْنَيْسَة ، طَرْطُوز ، شَاشِيَّة

¹ متنبي السول على وسائل الوصول إلى شامل الرسول ١/٥٠٨، الدعامة ص ٤٠ تقل عن شرح كتاب التصحيح للفراء و شرح الشمائل لابن حجر العسقلاني.

The history of the topī

Historians have mentioned very little concerning the origin of the topī and the different phases it passed through.

• **Allāmah Ibu Ja'far Al-Kattānī رحمه الله**, mentioned that we could gauge how long the topī has been in vogue, from the narration of **Tirmizī** in which mention is made of the topī of Mūsā ﷺ.²

• **Allāmah 'Azīzī رحمه الله**, has written that topīs were very common amongst the Arabs, from the time when Nabī ﷺ was sent to them.³

Abū Qāsim Al-Baihaqī رحمه الله, has mentioned that the first person to adopt the topī was Shīth, the son of Ādām ﷺ.⁴

The great scholar, Shaikh Abûbakr Ibn 'Arabî رحمه الله, has, in his commentary of Tirmizî, "Āridhatul Ahwazî" (Vol. 7 Pg. 242), classified the topī as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allâh.

² الدعامة ص ٤٩ و الحديث وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روايات اخر منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧/٧ عن ابن القاسم قال سمعت مالكا يقول: كند موسى إذا غضب طلع الدخان من قلنسوته و روى ابن عساكر (٦١/٦١) ثنا عن زيد بن أسباط و منها ما اندرج ابن أبي شيبة في مصنفه ١٨٥/٧ عن وهب بن محبه قال كان على موسى يوم نحي وبه عند الشجرة جبة من صرف وجلد من صرف وقلنسوة من صرف.

³ السراج الثغر ١/٢٣٥

⁴ محسن الرسائل ص ٣٢٠ وهو من زيادات المحقق نفلا عن مشارق التجارب

Many different types of topīs were worn in the time of Nabî ﷺ, including the *burnus* (a hooded garment), however it seems that the *burnus* came into vogue well before this time, as it was very popular with the Christian monks of that time.

Imâm Mâlik رحمه الله, was asked concerning the origin of the topī. He answered, "It was found in the time of Rasûlullâh ﷺ and in my opinion it was found before that as well."⁵

Hafiz Jalâluddîn Suyûtî رحمه الله, has written that the first person to wear a (very) high topī was Hishâm Ibn Abdul Malik (the famous Umayyad Khalifah who ruled from 105 A.H. until 125 A.H.).⁶

Historians agree that the person responsible for the widespread wearing of extremely high topīs is the Khalifah Al-Mansûr. In the year 153 A.H. he ordered the public to wear very high, black topīs as a result of which topīs about 40 cm high were made, with bamboo inside propping them up.

Abû Dulâmah, a famous poet and one of those forced to wear this topī, composed the following poem concerning this incident:

وَكَنَا نَرْجِي مِنْ إِمَامٍ زِيَادَةً * فَزِدَ الْإِمَامُ الْمُصْطَفَى فِي الْقَلَاسِ
تَرَاهَا عَلَى هَامِ الرِّجَالِ كَأَنَّهَا * دَنَانٌ يَهُودٌ جَلَّتْ بِالبرَّانسِ

"We were hoping to get an increase from the Khalifah,
instead he increased the height of our topīs.
You would see them on the heads of men,

⁵ المختار شرح المرطا، كذا في الدعامة ص ٤٩

⁶ الوسائل في معرفة الأولائل ص ٨٠

as if they were earthenware jugs of the Jews, draped in hooded-cloaks.”⁷

It is narrated that Abū Dulāmah, on another occasion, visited Al-Mansūr while dressed in the uniform that Al-Mansūr had ordered them to adopt i.e. wearing a tall, black topī; a cloak with the following āyah engraved on the back:

فِسْكِفُوكُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

“Allah is sufficient for you against them. He is the All-seeing, the All-knowledgeable.”

and with his sword hanging from his waist. (The normal practice of the Arabs was to hang the sword around the neck). The following conversation then ensued:

Al-Mansūr: How are you? O Abū Dulāmah!

Abū Dulāmah: Not well at all, O Amīrul Mu'minīn!

Al-Mansūr: Why is that?

Abu Dulāmah: What do you expect from a person whose face is in the middle of his attire (because of the high topī), whose sword is in his posterior and who has thrown the Qur'ān behind his back?

Al-Mansūr was greatly amused at this retort and immediately ordered that this uniform be changed.⁸

It seems that these high topīs caught the fancy of many, thus they became popular to such an extent that in the year 250 A.H. the

Khalīfah Al-Musta'in passed a law ordering people to reduce the height of their topīs.⁹

'Allāmah Kowtharī رحمه الله has written that the high topī was generally worn at official functions (during the 'Abbāsid reign).¹⁰

'Allāmah Tabarī رحمه الله has recorded that in the year 235 A.H. the Khalīfah Al-Mutawakkil ordered all Non-Muslims living under Muslim rule to adopt clothing different from that worn by the Muslims. Those of them who wore topīs had to wear topīs a different colour from that worn by the Muslims and had to sew two buttons to them, as a distinguishing symbol.¹¹

Shaikh Arif Hifnī رحمه الله writes, in his commentary of Jāmi'us Saghīr, that (in his time) the topī was very common in Hijāz (the region wherein Makkah and Madīnah are situated).¹²

Yazid ibn Khālid says: I saw Abul Umaitir (who was declared the Khalīfah in 195 A.H) with 500 of his supporters walking in front of him, all wearing tall Syrian topīs.¹³

Shaikh Yāqūt Al-Hamawī (626 A.H) رحمه الله writes concerning the people of بلغار (Bulgaria), that all of them would wear a topī.¹⁴

⁹ تاريخ الخلفاء ص ٤٠٦ و الرسائل إلى معرفة الأولياء ص ٨٠

¹⁰ تعلیقات الكثیری على مناقب الإمام أبي حیانة للذہبی ص ٨

¹¹ تاريخ الطبری ١٥٦/١١

¹² الدعامة ص ٤

¹³ تاريخ دمشق ٢٢/٤٣

¹⁴ معجم البلدان ٤/٤٨٨

⁷ الكامل لابن الأثير ٦١٠/٥، تاريخ الطبری ٦١٧/٨، تاريخ الذہبی ٢٥٦/٩، التحریر الراہرۃ ٢٠/٢

⁸ تفسیر القرطبی ١٤٢/٢

He also authored the following interesting article concerning Sijistān.

"The men all wear two or three turbans at once, whose colours are generally white, green, red and yellow. These are then tied around a huge cup-shaped topī, in such a manner that all the different colours are displayed."

All of them follow the Hanafī mazhab and (because of strict adherence to the laws of hijāb) no woman ever leaves her home. If she has to visit her family, then this is done after nightfall." ¹⁵

We can thus conclude that wearing the topī was the practice of the Prophets ﷺ and has remained the practice of the Muslims for hundreds of years.

*May Allāh grant us the ability to follow their blessed footsteps.
Amin*

¹⁵ سعیم البلدان ۲/۱۱۰

The significance of the topī

It will become clear to us from the coming narrations that the topī formed an integral part of the dressing of the beloved Rasūl of Allāh ﷺ and his illustrious companions, the Sahābah رضي الله عنهم، and has remained part of the dressing of the Muslims right up to these times.

'Allāmah Ibn Qayyim Al-Jauziyah, 'Allāmah Suyūtī, Ibnu'l Haj, Mīrak, 'Allāmah Bārizī and Shaikh Muhib At-Tabarī رحمه اللہ عزیز، رحمه اللہ عزیز، رحمه اللہ عزیز، رحمه اللہ عزیز، have all written:

"Nabī ﷺ would normally wear a turban with a topī underneath. He would sometimes wear only a topī and at times only a turban." ¹

'Allāmah Tibī رحمه اللہ عزیز، (743 A.H.), the first commentator of Mishkātul Masābih (a famous book of hadīth), mentioned that the wearing of a topī alone (i.e. without a turban) is (also) Sunnah, as is the practice of many. ²

The great scholar, Shaikh Abūbakr Ibn 'Arabī رحمه اللہ عزیز، has, in his commentary of Tirmīzhī, 'Aridhatul Ahwāzī (Vol. 7 Pg. 242), classified the topī as part of the attire of the Prophets ﷺ and of those pious ones who tread the path towards Allāh ﷺ. He also mentioned that it protects the head, stabilizes the turban and (most importantly) it is sunnah.

'Allāmah Ibn Jawzī رحمه اللہ عزیز، has also classified the topī as Sunnah. ³

¹ زاد الماء ۱/۱۳۵، المخري ۱/۸۲، الدعامة ص ۲۲

² الكافي عن حفاظ السنن ۲۱۰/۸

³ شرح المأرثي على الشسائل ۱/۲۰۲

Sulaimân Ibn Abî 'Abdullâh رض, mentions that he found the senior Muhâjirîn رض tying turbans on their topîs.⁴

So much importance was given to covering the head by our *Sâlafîs Sâlihîn* (pious predecessors i.e. the Sahâbah رض and those after them) that we find them always wearing turbans. This fact is undeniable in the light of the hundreds of narrations concerning the turban of Nâbî صلی الله علیه و سلّمَ, the Sahâbah رض, and those succeeding them.

Rukânah رض reports that Rasûlullâh صلی الله علیه و سلّمَ said:

لَا تزال أُمّةٌ عَلَى الْفِطْرَةِ مَا لَيْسُوا بِالْعَائِمِ عَلَى الْقَلَّانِ

"My followers will remain on the *fîtrah* (the Sunnah of the Prophets رض or the original path set down by Allâh) as long as they wear their turbans on topîs."⁵

Note: We were unable to trace some of the narrators of this hadîth; therefore we could not verify its authenticity.

Imâm Mâlik رحمه الله mentioned that it was the practice of the Sahâbah رض to wear topîs.⁶

There can be no doubt in the fact that donning the topî was the practice of the Sahâbah رض and their successors. In addition to the abovementioned narrations, the following great personalities are all reported to have mentioned that it was the practice of the Sahâbah رض to wear the topî.

1. Hasan Basrî ^{رض} ⁷	5. Wâil Ibn Hujr ^{رض} ¹¹
2. Imâm Mâlik ^{رض} ⁸	6. Faltân Ibn 'Âsim ^{رض} ¹²
3. Abû Kabshah ^{رض} ⁹	7. Ibrâhîm An-Nakha'î ^{رض} ¹³
4. 'Abdullâh Ibn Abûbakr ^{رض} ¹⁰	8. Mahmûd Ibn Labîd ^{رض} ¹⁴

The books of history also show very clearly that it was always the practice of the Muslims to wear the topî.

⁷ البخاري تعليقاً ص ٥٦ - باب السجود في شدة الحر - و قال الحافظ: "وصله ابن أبي شيبة"

⁸ شعب الإيمان ١٦٧/٥ و رجاله ثقات

⁹ الترمذى ص ٣٠٨ (١٧٨٢) و قال: هذا حديث منكر

¹⁰ عمدة القاري ٢١/٣٠٦ و فتح الباري ١٠/٢٧٢

¹¹ ابن عزير ١/٢٢٣ و قال عقده: [استاده صحيح، و رواه أبو داود ص ١٠٥ (٧٤٨)]

¹² ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصفهان ٢/١٣١ و الطبراني

¹³ في الكبير و قال المishi في المجمع (٢٢٢٦): رجاله موثقون

¹⁴ عبد الرزاق ١/٤٠١ و رجاله رجال الصحيح

¹⁵ المغازي للرازي ١/٧٥ و رجاله ثقات إلا الرازي و هو مقبول في المغازي

⁴ مسند إسحاق بن راهويه ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨٦ و رجاله رجال الصحيح إلا سليمان بن عبد الله وهو مقبول

⁵ رواه الديلى في مسند الفردوس ٥/٩٢ و فيه رواي ضعيف و جماعة لم يعبر على

ترجمتهم. و ذكره الكبانى في الدعامة ص ١٥ و لم يعرض لتصحيحه أو تضليله و الله أعلم.

⁶ التمهيد ٢٦١/١٤

The great historian, 'Allāmah Ibn Jarīr At-Tabarī رحمه الله ، has, in many places of his book, *Tārīkhul Ummāt wal Muliūk*, discussed the dressing of the Muslims and has mentioned that the topī of the Muslims of a certain era was of a particular type. (E.g. Vol. 11 Pg. 3 and Pg. 156)

In the same strain we find that another famous historian, Muhammad Ibn Sa'īd رحمه الله ، when discussing the topī of Dāwūd At-Tā'i رحمه الله ، mentioned that his topī was similar to the topī worn by the businessmen of that time.¹⁷

Thus it was the habit of the businessmen as well, to adhere to the *Sunnah* of the topī.

'Allāmah Ibn Taymīyah رحمه الله ، has also highlighted the importance of the topī. It is mentioned in his *Majmū' Fatawā* (Vol. 11 Pg. 493) that he was asked regarding a group of Muslims who engaged in a variety of weird actions viz. carrying snakes, keeping dishevelled hair, leaving their heads uncovered etc.

He answered that actions such as leaving the head uncovered etc. are neither the distinguishing characteristics of the Pious nor of the Sahābah رضي الله عنهم or the Tābi'īn and was not found amongst the 'Ulamā of the Muslims in the previous or latter times, therefore they have opposed the path of the Muslims, have abandoned the realities of our dīn (religion) and have strayed off the path of the servants of Allāh.

This strong rebuke by 'Allāmah Ibn Taymīyah رحمه الله ، speaks volumes of the importance attached by him to the topī.

Anyone who peruses through the books of history will realize that the topī was always a latent feature of the lives of the Muslims. This

¹⁷ ابن سعد ٢٤٧/٦ و رجال رجال الصحيح

can be gauged by the fact that in every era there lived a group of people whose sole occupation was the sewing of topīs. If it was not the practice of the people to wear topīs then for whom were they making the topīs?

The following incident concerning a topī-maker is mentioned by Hafiz Ibn Kathīr رحمه الله :

Qādhī Abū 'Umar رحمه الله ، (320 AH) was a great scholar who was known for his beautiful character and fair dealings. On one occasion when many of his associates were gathered around him, a roll of expensive material was placed before him to purchase. The associates of the Qādhī greatly admired the rich cloth, so the Qādhī purchased it for 50 dīnārs (gold coins) and then ordered a topī-maker to make topīs from this material for all those present.¹⁸

The famous Mufassir 'Ikramah رحمه الله ، who was a Tābi'ī (one who met the Sahābah رضي الله عنهم), explained that the verse:

و لا تقربوا مال اليتيم

"Don't even come close to the wealth of an orphan".

means: "Don't even take a topī from him".¹⁹

We thus learn that the topī was part of their wardrobe, as well.

The historians have mentioned that there was a certain family who lived from about 100 A.H. who were known as the 'Dowraqī' family

¹⁸ البداية والنهاية ١١/١٧٢

¹⁹ نسخة الطري ٣/٥٩٩ و الدر المشرر ٣/٢٨٤ عن أبي الشيخ

on account of them wearing a type of high topī known as ^{الذرقة}‘The Dowraqîyyah’.²⁰

From this we can understand how particular the Muslims were regarding the wearing of the topī.

Another proof that the topī was worn in the time of the Sahâbah رض and those after them are the many narrations mentioning the discussions of the Mufassirîn (commentators of the Qur'ân) of those times, concerning whether giving someone a topī will be classified as clothing him and thus suffice as *kaffârah* (atonement) of a broken vow, as Allâh Ta'âlâ has ordered us saying:

^{أوْ كِسْوَتُهُمْ}
“or clothe them.”

Hadhrat 'Imrân Ibn Husain رض answered this question in the following manner, “If a delegation visits your leader and he gives each one of them a topī, will you say that he has clothed them? No.”²¹

This also shows that the topī was one of the items of clothing worn in those glorious days.

After studying all these narrations, we can only arrive at one conclusion and that is that the topī forms an integral part of the dressing of every Muslim and there can be no doubt in the topī forming part of our religion.

²⁰ الأنساب للسمعان ٥٦٤/٢، الثقات لابن حبان ٦٠٥/٥

²¹ الدر المترى ٣/١٠٤ عن عبد بن حميد و ابن المندب و ابن أبي حاتم و قال الحافظ في

التلخيص الحبير ٤/١٧٢ (سناده ضعيف)

Why should we wear the topī?

A doubt lurking in the heart of many people is that the topī was worn by Rasûlullâh ﷺ as a habit not as an act of worship; there is therefore no need for us to emulate Rasûlullâh ﷺ in this regard as there will be no reward in practising upon that which is not an act of worship.

To clarify this doubt, the following should be borne in mind: Firstly, when the intention is to attain the pleasure of Allâh then one will be rewarded for any action performed. This is derived from the hadîth: “Actions are judged by the intention.”²²

Secondly, we have been ordered by Allâh ﷻ to emulate Rasûlullâh ﷺ. No distinction was made between emulating him in those actions done out of habit and those done as an act of worship. Allah Ta'âlâ ordered Nabî ﷺ to announce, “If you love Allâh then follow me, Allâh will love you.” (Surah Âlu 'Imrân Verse 31)

'Allamah Ibn Kathîr رحمه الله, stated in the commentary of this verse: “This verse classifies as a liar any person who claims to love Allah yet does not follow the pattern of Rasûlullâh ﷺ. This (classification as a liar) will continue until he follows Nabî ﷺ in all his statements, actions and conditions.”

Thirdly, the practice of the Sahâbah, Tâbi'în and those after them has always been to emulate Rasûlullâh ﷺ even in the minutest details. Dozens of narrations in Hayâtus Sahâbah and other books testify to this. By us claiming that these things are baseless, we are

²² المسجح للبحارى ص ٢ (١)

refuting something that has remained the practice of this Ummah from its very inception and are in fact claiming that no one properly understood Dīn until today. Allāh forbid!

Lastly, the topī has today become a distinguishing characteristic of the Muslims. As soon as we see someone wearing a topī, regardless of which part of the world we are in, we identify him as a Muslim. It is thus necessary for us to hold fast to our Muslim identity and strive to distinguish ourselves from the disbelievers.

Wearing a topī without a turban

There exists a difference of opinion amongst the muhadithīn as to whether it is Sunnah to wear the topī alone, or does it have to be worn with the turban.

This difference of opinion is based on the following hadīth. Rukānah ﷺ quotes Rasūlullāh ﷺ as having said:

فرق ما بيننا وبين المشركين العظيم على القلانس

“The difference between us and the polytheists is that we tie our turbans on topīs”²³

This Hadīth has been interpreted in two ways:

1. We wear turbans and topīs while the polytheists only wear topīs. In this case the differentiating factor would be the turban.

A large group of muhadithīn has preferred this explanation. From amongst them are:

²³ قال الترمذى ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب ورواته أئمّة القائمة، ولا تغافل
أبا الحسن الصفارى ولا ابن ركادة".

ورواه أبو داود ص ٥٦٤ (٤٠٧٨) والحاكم ٢٤٢ وغیرها.

قال البخارى في تاریخه ١/٨٢: "إسناده يجهول لا يعرف صحاح بعضهم عن بعض".

وقال الذهنی: "لم يصح حدیثه" - أي حدیث محمد بن رکادة المراری - محدث التهذیب ١٥٢/٧.

و في هذا الإسناد اختلاف كثیر، انظر بذل المجهود ٦/٢٠١ وتحفة الأشراف ٢/١٧٤.

'Allâmah Ibn 'Arabî, Munâwî, 'Azîzî, Jazrî, 'Arif Billâh Al-Hifnî, Zurqânî, Baijûrî, Kattânî, Mullâ 'Alî Qârî and Moulâna 'Abdul Hay Al-Lucknowî رحمه اللہ.

2. We wear topîs and turbans, while the polytheists only wear turbans, without topîs. In this case, the distinguishing factor would be the topî and not the turban.

An equally large number of 'Ulamâ have preferred this view. They are:

'Allâmah Tîbî, Muhib Tabarî, Mirak, Ibnul Qayyim, Ibnul Haj, Halbî, Ibn Hâjr Al-Haitamî, As-Suyûtî, Ibnul Malik, Jassûs, Abdul Haq Dehlawî, Moulâna Rashîd Ahmad Gangohî and Moulâna Khalîl Ahmad Sahâranpûrî رحمه اللہ.

'Allâmah Ibnul Ja'far Al-Kattânî رحمه اللہ, has mentioned that the explanation given by the first group is more suitable to the hadîth i.e. the turban is the distinguishing characteristic.

This is supported by a number of other, albeit weak, narrations that show that the turban is the distinguishing mark of the Muslims.²⁴

Based on this commentary of the hadîth, some 'ulamâ claim that it is makrûh (reprehensible) to suffice on wearing a topî and not adopting the turban. However, the following important points should be borne in mind:

Firstly, this hadîth is extremely weak, thus no laws may be deduced from it.

Secondly, no clear-cut ruling may be passed based on this hadîth, because of the great difference of opinion concerning its purport.

Thirdly, there are a number of strong narrations that show that wearing a topî alone was also a Sunnah of Nabi ﷺ, even though adopting the turban is far more rewarding and beneficial.

Even if we do assume that this hadîth is sound and that sufficing on the topî was from the characteristics of the polytheists, then too it would be completely permissible to wear only a topî in these times as the topî is not a characteristic of the polytheists anymore. Yes, adopting the yarmulke of the Jews would be impermissible as it is a salient feature of Judaism.

The colour of the topī

A. White

The colour greatly liked by Nabî ﷺ was white and therefore he normally wore a white topī.

عن ابن عمر : كان رسول الله ﷺ يلبس قنسوة بيضاء

Ibn 'Umar narrates that Rasûlullâh ﷺ would wear a white topī.¹

Similar narrations have been narrated by:

1. Ibn 'Abbâs رض²
2. 'Aishah رض³

3. Abû Hurairah رض⁴

4. Farrqad رض⁵

5. Anas رض⁶

Nabî ﷺ has also ordered us to wear white saying:

البَسُوا مِنْ ثِيَابِكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفُّوا فِيهَا مَوْتَانَكُمْ⁷

"Wear white clothing, for it is amongst the best of clothing and enshroud your dead in it."⁷

We should thus endeavour to wear white clothing and topîs as often as possible, as we would be carrying out the command of Rasûlullâh ﷺ and be following the pattern set down by him.

It was also the practice of the Sahâbah رض (the companions of Nabî ﷺ) and the Tâbi'în (Successors) to don white topîs.

¹ الطبراني في الكبير و قال للبيهقي في المجمع ٥/٢١١ : به عبد الله بن عباس رثى ابن حبان و قال ربما اخطأ وضعه جهور الأئمة و بقية رجاله ثقات. قال العزيزى في السراج المنير ٤/١١٢ : إسناده حسن.

² أبى الشیع في أخلاقى النبی ص ١٠٤ . قال العراقي في المغنى عن حل الأسفار ٢/٣٧٦ : ضعيف . وكذلك ضعفه الفتی في تذكرة الموضوعات ص ١٥٥ . و أما ما قال الشیع علی عرش زواره الأجزاء المنشورة ص ٤١٨ : إسناده واد ، العرمی هو محمد بن عبد الله و هو متروك إلخ فتبه نظر لأن العرمی هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدري له أوهام كما في التفیرید . و في سبل المدى ٧/٢٨٤ " مصریة " بدل " مصریة ".

³ ابن عساکر ٤/١٩٣ و فيه عاصم بن سليمان الورزی و لعله الكوزی البصري الذي قال النبی : هر متهم بالكذب ، سمرة النبی ص ٤٩١ . و انظر الكامل لابن عدي ٦/٤١٣ و هو في بیض الفدیر (٢١٦٧) بلغط " كان يلبس قنسوة بيضاء لاطنة ".

و الحديث تشهد له روايات أخرى حين يكون حسنة الغوفة

⁴ أبى الشیع في أخلاقى النبی ص ١٠٤ و هو في جامع المسانيد لأبى حیینة ١/١٩٨ .

و الحديث ضعيف جداً كما قال ابن حبان في المتروجين ١/٢٧٩ ولكن المعنى صحيح ⁵ ابن السکن في المعرفة عن محمد بن سلام عن الحسن ، ذكره الشامي في سبل المدى ٧/٢٨٤ و نقله الحافظ في الإصابة ٥/٢٠٧ و سكت عنه .

⁶ ابن عساکر في تاریخه ٤/١٩٣ او سبل المدى ٧/٢٨٥ . و ضعفه في الدعامة ص ٤٧

⁷ الترمذی (٩٩٤) و قال : حدیث حسن صحيح

We find the practice of the following mentioned in the hadîth:

1. Anas Ibn Mâlik ^٨
2. 'Uthmân ^٩
3. 'Alî ^{١٠}
4. Ibn 'Abdus Salâm ^{١١}
5. 'Alî Ibn Husain ^{١٢}
6. Qâsim Ibn Muhammad ^{١٣}
7. Sufyân Ath-Thawrî ^{١٤}
8. Sâlim Ibn 'Abdullâh ^{١٥}
9. 'Ubaidullâh Ibn 'Abdullâh ^{١٦}
10. Hammâd Ibn Zayd ^{١٧}
11. Sa'îd Ibn Jubayr ^{١٨}
12. 'Umar ibn 'Abdul 'Azîz ^{١٩}
13. Abû Umâmah ^{٢٠}
14. Abû Ruhm ^{٢١}

It should be borne in mind that just as Nâbî ﷺ and the Sahâbah رضي الله عنهم wore white topîs, they also wore topîs of many other colours. From amongst these colours are:

B. Black

'Abdur Rahmân Ibn Ziyâd رضي الله عنه وآله عنه وآلته عنه وعهده عنه narrates that Nâbî ﷺ wore قلنسوة من المختصر السیحان a black woollen topî.^{٢٠}

A black topî was also worn by:

1. Abû Mûsâ Ash'arî ^{٢١}
2. Ibn Abî Awfâ ^{٢٢}
3. Imâm Abû Hanîfah ^{٢٣}
4. Sa'îd Ibn Musayyab ^{٢٤}
5. Muhammad Ibn Talhah ^{٢٥}
6. Dâwûd At-Tâ'i ^{٢٦}
7. Dâwûd Ibn 'Isâ ^{٢٧}
8. Aswad ^{٢٨}
9. Ibrâhîm An-Nakha'î ^{٢٩}
10. Imâm Awzâ'î ^{٣٠}
11. Al-Mas'ûdî ^{٣١}
12. Abû Qursâfah ^{٣٢}

^٨ المخواي للنثاوي ٨٣/١ عن سداسيات الرازى

^٩ الجرج و التعديل ١١٩/٩

^{١٠} ابن سعد ٢٢/٣ و سند ضعيف

^{١١} در الخامسة ص ٢٠

^{١٢} المصنف لابن أبي شيبة ٣٣/٦ و ابن سعد ٥/١٦٨ و رجاله موثقون

^{١٣} ابن سعد ٥/١٤٧ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٤} تاريخ بغداد ٣٩١/٢

^{١٥} ابن سعد ٥/١٥١ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٦} ابن سعد ٥/١٥٦ و رجاله رجال الصحيح إلا خالد بن أبي بكر و فيه لين

^{١٧} ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

^{١٨} تاريخ الطبرى ص ٢٢٩٦

^{١٩} الأحاديث والثانى ٢/٤٤٢ و ٥/٣٣٤

^{٢٠} رواه البلاذري في تاریخه، كذا في سبل المدى ٧/٢٨٧.

^{٢١} تاريخ الطبرى ص ٢٦٣٧

^{٢٢} ابن سعد ٤/٢٢٦ و سكت عنه الحافظ في البراءة ٢/٢٢٢ و له شاهد في مستند ابن أبي أرق ١/١٢٥.

^{٢٣} سر أعلام النبلاء ٦/٣٩٩ و مناقب الإمام أبي حنيفة للذهبي ص ٨

^{٢٤} ابن سعد ٥/١٠٥ و رجاله رجال الصحيح

^{٢٥} مستدرك الحاكم ٣/٢٧٥ و سكت عنه الذهبي

^{٢٦} ابن سعد ٩/٣٤٧ و رجاله رجال الصحيح

^{٢٧} جمهرة خطب العرب ٣/١١٦

^{٢٨} المصنف لابن أبي شيبة ١/٢٩٧ و ابن سعد ٦/١٣٧ و رجاله رجال الصحيح

^{٢٩} ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح إلا أبو الهيثم الفصاب و هو مصدوق

^{٣٠} تاريخ أبي زرعة ص ٩٣

Mullâ 'Alî Qârî رحمه الله mentions:

إنه يسن لبس السواد لحديث فيه وقد جمع السيوطي حزاً في لبس السواد

"It is Sunnah to wear black as this has been narrated in the ahâdîth. 'Allâmah Suyûtî رحمه الله has compiled a booklet concerning the wearing of black."³³

The booklet is named "تلح النواد في أحاديث لبس السواد" and is included in his book "Al-Hâwî" [pg. 87].

'Allâmah Zayla'î رحمه الله writes in his celebrated book on Hanâfi fiqh, "Tabyînul Haqâiq" [vol.6 pg.228]:

و ندب لبس السواد... لأنّ محمداً رحمه الله ذكر في السر الكبير في
باب الغائم حدثنا يدل على أن لبس السواد أفضـل

"It is mustahab (preferable) to wear black since Imâm Muhammad has mentioned a hadîth in "As-Siyarul Kabîr" indicating the preference of wearing black."

'Allâmah Shâmî رحمه الله - the imminent Hanâfi jurist- has also mentioned the preferability of wearing black.³⁴

C. Green

عن ابن عباس رضي الله عنهما: كان لرسول الله صلى الله عليه وسلم ثلاث فلانس. فلنسوة بيضاء مضربة وقلنسوة برد
حمراء وقلنسوة ذات آذان ... إلخ

Ibn 'Abbâs رضي الله عنهما narrates that Rasûlullâh ﷺ had 3 topîs: A white, double-layered topî, a green-striped topî of Yemenî cloth and one with earflaps.³⁵

The green topî was also worn by:

1. Imâm Mâlik³⁶
2. Qâsim Ibn Muhammad³⁷
3. 'Abdullâh Ibn 'Awn³⁸
4. Sha'bî³⁹
5. Hasan Ibnu'l Mus'ab⁴⁰

³⁴ رد المحتار ٧٠٥/٦

³⁵ أبى الشعيب في أخلاقي النبي ص ١٠٤ و مر في "باب الأبيض" رقم ٢

³⁶ شعب الإيمان ١٦٥/٥

³⁷ ابن سعد ١٤٤/٥ و رجاله رجال الصحيح

³⁸ ابن سعد ١٩٨/٧ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁹ ابن سعد ٢٦٤/٦ و رجاله رجال الصحيح

⁴⁰ الجرح و التعديل ٣٦٠/١

³¹ المقلي ٢/٢٢٦

³² البطل لأحمد ٢/٢٥٦

³³ جمع الرسائل ١/٤٠

The wearing of green clothing was greatly liked by Rasūlullāh ﷺ to such an extent that Anas ؓ says:

كَانَ أَحَبُّ الْأَكْلَانَ إِلَى رَسُولِ اللَّهِ رَحْمَةُ اللَّهِ الْخَضْرَاءُ

“Green was the colour most liked by Rasūlullāh ﷺ.”⁴¹

A number of narrations regarding Nabī ﷺ wearing green are mentioned in Subulul Hudā War Rashād (vol.7 pg.312)

‘Allāmah Ibn Battāl, Ibn Hajar and Munāwī رحمه الله موسى have all mentioned that the clothing of the inhabitants of Jannah (Paradise) will be green.⁴²

This can be deduced from the ayah,

وَبَلْسُونٌ بِيَابَا خَضْرَا

“The inhabitants of Jannah will wear green clothing.”

(Verse 31 / Sūrah al-Kahf)

‘Allāmah Tabarī رحمه الله narrates that the Khalīfah Al-Ma’mūn and his entire army wore green attire; to such an extent that even their topīs were green.⁴³

D. Light yellow

A light yellow topī was worn by:

1. Anas⁴⁴ ؓ
2. Jundub Ibn ‘Abdullāh⁴⁵ ؓ
3. Habīb Ibn ‘Abdullāh⁴⁶ رحمه الله

E. Brown

A brown topī was worn by:

1. Wâabisah⁴⁷ ؓ
2. Qadhi Shuraih⁴⁸ رحمه الله
3. ‘Abdullah Ibn Mudrik⁴⁹

⁴⁴ رواه البخاري تعليقاً من ٨٦٣ (٥٨٠٢) و قال الحافظ: قد رويت هذه مروصلاً في مسند مسند... وكذا وصله ابن أبي شيبة... الخ، فتح الباري ٢٧٢/١٠

⁴⁵ الصحيح لمسلم من ٦٨ (١٦٠)

⁴⁶ مذنب الكمال ٣٧٤/٥

⁴⁷ البيهقي في السنن الكبرى ٢/٢٨٨ و قال الشيخ احمد محمد شاكر في تعليقاته على المخل: استاده صحيح جداً، و رواه أبو داود من ١٣٦ (٩٤٨)، كذلك في التعليقات على أبي داود للشيخ المحدث محمد عزامة.

⁴⁸ ابن سعد ١٨٩/٦ و رجاله رجال الصحيح

⁴⁹ تاريخ دمشق ٣٤/٣٣

⁴¹ رواه الطبراني في الأرسنط ١٤/٩ و ٣٤١/٦ و قال البشبي (المجمع ٥/٢٢٧): رجاله ثقات

⁴² فيض القدير (٦٥٠١) و فتح الباري ١٠/٢٨٢ و شرح ابن بطال ٩/١٠٢

⁴³ تاريخ الطري ٢/١١

F. Red

A red topī was worn by:

1. Sa'īd Ibnul Musayyab ^{٥٠} سعید بن مسیحاب
2. Dāwūd Ibn 'Isā ^{٥١} داود بن عاصی

There is a difference of opinion concerning the wearing of red garments by men. The most preferred view will be given below, as explained by Moulāna Rashīd Ahmad Gangohi, Muftī Shaffī 'Uthmānī, etc ^{٥٢}.

It is as follows:

- If it is dyed with safflower or a dye containing impure substances, then it would not be permissible to wear such clothing.
- If dyed completely red, with permissible dye, then the wearing of such garments is *Makrūh Tanzīhī* i.e. it is better not to wear it.
- If it is partly red or contains red stripes then it is completely permissible, in fact Nabi ﷺ wore clothing of this type. ^{٥٣}

True love for the Sunnah

'Allāmah Muhammad Zāhid Kowtharī ^{٥٤} mentions the following incident concerning leaving the head exposed.

When the Russians conquered the Baltic Muslim States in 1280 A.H. after decades of war, they forced the Muslims to expose their heads when entering the courts of their governors. Allāh filled the heart of one of the 'Ulamā with Islamic-patriotism and self respect to such a degree that he refused to accept this coercion and abasement and therefore approached the Ruler and said to him: "You promised us that you will not interfere in our religious matters, yet you force us to enter the courts of the governors bareheaded, when in fact this is not allowed in Islām."

The Ruler replied: "I will call a conference of your 'Ulamā to see whether their viewpoints on this matter conform to yours." They were called, but did not lend him any support and were very shaky and indecisive, however this 'Alim was firm on his stand.

The Ruler then said to him: "Put your proofs down on paper; I will send them to the Grand Muftī of the Empire^{٥٥}. If he conforms to your view, I will then issue a decree exempting the Muslims of your region from this law in spite of you standing alone on this matter. However, if he also opposes your view, then you will have to bear the consequences of being so obstinate."

^{٥٠} ابن سعد ١٠٥/٥ و رجاله موثقون

^{٥١} جمهرة خطب العرب ١١٦/٢

^{٥٢} فتوى دار العلوم ديربند (إمداد الفتوى) ٢/٩٧٧ و فتاوى رشيدية

(٤) ضمن التأليفات الرشيدية (ص ٤٧٨)

^{٥٣} By "The Empire" is probably meant the Ottoman Empire which was existent at that time and was taken to be the authority on Islamic affairs.

The 'Âlim agreed and wrote the following:

"The Muslims do not remove their topîs when entering the masjids and when in salâh in front of Allâh. If they remove it when entering your courts, it will be as if they are honouring you more than Allâh and this is completely impermissible."

The ruler then sent it to the Grand Muftî who concurred with this staunch 'Âlim, as a result of which all the Muslims of that state were excused from this compulsion.⁵⁴

This is intense zeal and fervour possessed by those whom Allâh grants the true love of Islâm and the Sunnah.

May Allâh make us from amongst them.

Âmîn.

⁵⁴ مقالات الکرثري ص ۱۷۲

The shape of the topî

Topîs of many different shapes and sizes have been narrated from Nabi ﷺ and the Sahâbah رضي الله عنهم .

'Allâmah Munâwî writes, "There is nothing wrong in wearing a topî

- that clings to the head, or
- one that is high, or
- a double-layered topî, or
- a single layered topî.

These may be worn with or without a turban, because all these have been narrated; however it is better to wear a topî with a turban.¹

Similar statements have been mentioned by 'Allâmah Ibn Hâjîr Al-Haitamî and 'Allâmah Jassûs رحمه الله .²

The following are the different types of topîs we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these topîs.

¹ شرح المأزي على الشمائل ۲۰۴/۱ ، فہض القدر (۷۱۶۸)

² الدعامة ص ۴۴

A. The Kummah (A small, flat and round topī)

Allamah Tabrānī mentions:

عن ابن عمرٍ : كان رسول الله ﷺ يلبس كمة بيضاء

Ibn 'Umar ﷺ narrates that Rasūlullāh ﷺ would wear a white *kummah*³.

A *kummah* is a small round topī, which is flat and not raised.⁴

Nabi ﷺ's wearing a *kummah* has also been reported by:

1. 'Aishah⁵
2. Anas⁶

Mūsā ﷺ is also reported to have worn a *kummah*.

عن ابن مسعودٍ عن النبي ﷺ قال: كان على موسى يوم كلمة رب كساء صوف وحبة صوف وكمة صوف وسرويل صوف وكانت نعلاه من جلد حمار ميت

'Abdullāh ibn Mas'ūd ﷺ narrates that Nabi ﷺ said: "On the day Mūsā ﷺ spoke to Allāh Ta'ālā, he wore... and a woollen *kummah*."⁷

In a weak narration Abū Kabshah رحمه الله mentioned:

كان كمام أصحاب النبي ﷺ بطحا

"The *kummahs* (topīs) of the Sahābah ﷺ were flat."⁸

Abū Umāmah, 'Umar Ibn 'Abdul 'Azīz and Abū Ruhm ﷺ are all reported to have worn small, white topīs.⁹

It is mentioned in another narration that 'Umar ibn Abdul 'Azīz, Makhūl, Rajā ibn Haywah and Maymūn ibn Mahrān were all seen wearing small Egyptian topīs.¹⁰

³ قال الميسي (المجمع ٢١١/٥) : رواه الطبراني في الأوسط (٦٦٧٩) عن شيخه محمد بن حنفية الواسطي وهو ضعيف ليس بالقوي . قال العبد: لكن تابعة محمد بن زهرة بن فضل عن روح بن قرة عن ابن خراش عند ابن عساكر ٤/١٩٢ و محمد بن عقبة عن ابن خراش عند أبو الشيخ ص ١٠٢ فيتقرئ مما:

⁴ نبض القدر (٢٢٠٣)، النهاية ٤/٤٤٥، مجمع بحار الأنوار ٤/٤٤٥.

⁵ رواه الدسوقي، كذلك في شرح الزرقاني على الموهوب ٦/٢٧٨ و في سيل المدى ٧/٢٨٤ و لعله في "سيرة النبي" للدسوقي. و عند ابن عساكر ٤/١٩٣ مثله.

⁶ رواه ابن عساكر في تاريخه ٤/١٩٣ و قال الكثان في الدعامة ص ٤٧: (استاده ضعيف

⁷ رواه الترمذى ص ٢٠٤ (١٧٢٤) و قال: هذا حديث غريب لا نعرفه إلا من حديث حميد الأعرج... الخ. و قال المزري (٤/٢): هو حديث ضعيف . ادرو قد تقدم ذكر شراهده

⁸ الترمذى ص ٢٠٨ (١٧٨٢) و قال: هذا حديث متكرر... الخ

⁹ الآحاد و المثان ٢/٤٤٢ و ٥/٤٤٢

¹⁰ تاريخ دمشق ٦٠/٣٦٠

B. Topîs which cling to the head

A narration of 'Âishah ﷺ states:

كَانَ لِرَسُولِ اللَّهِ قْلَنسُوْةٌ بِيَضَاءٍ لَا تَطْكُّهُ يَلْبِسُهَا

"Nâbi ﷺ used to wear a white topî which clung to his head."¹¹

'Abdullâh Ibn Busr ؓ also narrates a similar hadîth.¹²

Note: Both these narrations are from amongst those narrations in this book which are extremely weak, however the coming narrations, which show that certain Sahâbah wore topîs that clung to their heads, are very authentic.

The wearing of a topî, which clung to the head, was the practice of:

1. 'Alî ^{رض}¹³
2. Wâabisah ^{رض}¹⁴
3. Anas ^{رض}¹⁵
4. Abul 'Âliyah ^{رض}¹⁶
5. 'Alî Ibn Husain ^{رض}¹⁷
6. Ibrâhîm An-Nakha'î ^{رض}¹⁸
7. 'Umar Ibn 'Abdul 'Azîz ^{رض}¹⁹
8. Hayyân Ibn Wabarâh ^{رض}²⁰
9. Muhammad Ibnul Hanafîyyah ^{رض}²¹
10. Sa'îd Ibn Jubayr ^{رض}²²

¹³ ابن سعد ٢/٣ و رجاله رجال الصحيح

¹⁴ البيهقي في السنن الكبرى ٢/٢٨٨ و قال الشيخ أ Ahmad شاكر: استاده صحيح جدا.

ورواه أبو داود ص ١٣٦ (٩٤٨)، كذا في تعليلات الشيخ عربة على أبي داود.

¹⁵ المخاري للفتاویٰ ١/٨٣ عن مدارس الرازی و استاده ابن أبي عاصم في الأحاديث والنافع ٤/٢٣٩

¹⁶ ابن سعد ٧/٨٢ و المصنف لابن أبي شيبة ٢/١٦٠ و رجاله رجال الصحيح

¹⁷ المصنف لابن أبي شيبة ٦/٣٣ و ابن سعد ٥/١٦٨ و رجاله منتفون

¹⁸ المصنف لابن أبي شيبة ٦/٤٩ و ابن سعد ٦/٢٨٧ و رجاله رجال الصحيح

¹⁹ ابن سعد ٥/٣٤

²⁰ تاريخ أبي زرعة الدمشقي ص ٣٠٨ و رجاله ثقات

²¹ تاريخ دمشق ٥٤/٢٢١

²² تاريخ الطبری ٢٢٩٦

¹¹ ابن عساکر ٤/١٩٣ و مرفی "باب الأیض" رقم ٣

¹² أبوالشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله الترمذی الامری وهو منزوك

C. High topis

The only explicit mention we were able to find of a high topi belonging to Nabi ﷺ is in a narration of 'Abdullâh Ibn Busr ²³²³ and in a narration of Abû Hurairah ²⁴²⁴, however these narrations are from amongst those few narrations mentioned in this book which are extremely weak.

It is, however, mentioned in a weak hadîth from Ibn 'Abbâs ²⁵²⁵ that Rasûlullâh ﷺ would sometimes put his topi in front of him (as a *sutrah*-barrier) when performing salâh.²⁵

It would only be possible for it to be a *sutrah* according to the *Hanâfi* mazhab if it was more than a forearm in height (+45cm). However the 'Ulamâ of the other mazhabs don't place any restrictions on the size.

The great mufti of Deoband, Muftî Mahmûd Hasan رحمه الله writes, "The topi generally worn by Nabi ﷺ was such that it clung to his head, however the wearing of high topis has been narrated from some Sahâbah ²⁶²⁶."²⁶

High topis have been worn by a number of Tâbi'în and Tab'ut Tâbi'în viz.

²³ أبوالشيخ ص ١٠٤ و فيه ضعفه منهم عثمان بن عبد الله الفرضي الامری وهو متزوك

²⁴ أبوالشيخ في أخلاق النبي ص ١٠٤ وهو في جامع المسانيد لأبي حنيفة ١٩٨/١

والحديث ضعيف جدا كما قال ابن حبان في المجموعين ٣٧٩/١

²⁵ رواه ابن عساکر و الرویانی و رمز له السیوطی بالضعف كذا في نیشن القدير ٢٤٦/٥

ولکن لم أحده في المطبع من تاريخ دمشق فلمعلم ما سقط من المطبع و له شاهد ضعيف عند أبوالشيخ ص ١٠٤ و

شاهد آخر عند الرافعی في الثورین في اخبار قزوین ٤/١٤٥

²⁶ فتاوى عمر ديه (أردو) ٣٠٢/١٧

1. Imâm Abû Hanîfah ²⁷
2. Imâm Mâlik ²⁸
3. 'Abdullâh Ibn 'Awn ²⁹
4. Dâwûd at-Tâî ³⁰
5. Hammâd Ibn Zayd ³¹
6. 'Ali Ibn Attâm ³²
7. Rabî'ah Ar-Râî ³³
8. Abû Dulâmah ³⁴
9. Wâthiq Billâh ³⁵
10. Abu Mushir ³⁶
11. Ibrâhîm Ibnul Mahdi ³⁷
12. Al-Mansûr ³⁸
13. Abul Hasan ³⁹
14. Ibrâhîm Ibnul Mahdi ⁴⁰
15. Al-Mas'ûdî ⁴¹
16. Ahmad Ibn Ibrâhîm ⁴²
17. 'Alî Ibn Sa'îd ⁴³
18. Sharîk ⁴⁴
19. Hammâd Ibn Abî Sulaimân ⁴⁵
20. Abû Taubah ⁴⁶
21. Al-Musta'în ⁴⁷
22. Laith Ibn Sa'd ⁴⁸
23. Al-Juzhû'i ⁴⁹
24. 'Abdur Rahmân Ibn 'Uthmân ⁵⁰
25. Ahmad Ibn Abil Hawârî ⁵¹

²⁷ سير اعلام البلاء ٦/٣٩٩ و ماتاب الإمام أبي حنيفة للنبي ص ٨

²⁸ مقدمة أوجز المسالك ١/١

²⁹ ابن سعد ٧/١٩٨ و رجاله ثقات إلا بكار بن محمد قال البخاري يتكلمون فيه

³⁰ ابن سعد ٦/٢٤٧ و رجاله رجال الصحيح

³¹ ابن سعد ٧/٢١٠ و رجاله رجال الصحيح

³² مذهب الكمال ١٢/٢٦٠ و رجاله ثقات

³³ تاريخ بغداد ٨/٤٢٢ و فيه يثبت انظر تاريخ الإسلام ٤١٩/٨

³⁴ البسوم الزاهري ٢٠/٢ تفسير القرطبي ٢/١٤٢ تاريخ الذهن ٢٥٦/٩

³⁵ تاريخ الطبرى ١٤٥/١١

³⁶ تاريخ دمشق ٤٢٤/٣٣

³⁷ تاريخ بغداد ٨/٣١٣

³⁸ تاريخ الطبرى ٢٩٧/٩

³⁹ البداية والنهاية ١٠٥/١٢

⁴⁰ المنظم ١٧٦/١٢

⁴¹ العقلي ٢/٣٣٦ و رجاله ثقات

Certain latter-day scholars insist that it is necessary to wear a round topī which clings fast to the head, to such a degree that some of them classify high topīs as mukrūh or impermissible. They assert that wearing flat topīs was the sole practice of all the Sahâbah ﷺ, and present the hadîth of Abû Kabshah as proof viz.

كان كمام أصحاب النبي ﷺ بطيحا

“The topīs of the Sahâbah ﷺ were flat.”⁵²

Firstly, this Hadîth is so weak that no ruling of any kind may be deduced from it.

Furthermore, even the narrations showing that Nabi ﷺ wore a flat topī are not free from weaknesses.

Secondly, even if it is accepted that the Sahâbah ﷺ wore flat topīs, it does not in any way mean that there is any reprehensibility in wearing high topīs.

Thirdly, the large number of narrations concerning the Tâbi'în who wore high topīs clearly show us that it was the practice in that era to wear high topīs, so how can there be anything wrong in it when Nabi ﷺ has classified the people of that period from amongst the best of his followers.⁵³

Lastly, the following golden advice of Muftî Mahmûd Hasan رحمه الله، should not be forgotten:

“A topī which is round, clings fast to the head and is not high, is proven from Ahâdîth, however this is from *sunnanul âdiyah* not from *sunnanul huddâ* (ie. it was done more as a habit and daily ritual than as an explicit act of worship). Therefore whosoever follows this sunnah will be rewarded, however no-one has the right to insist that one wears this type of topī or criticize him if he does not wear it.”⁵⁴

The matter of the topī can be likened to that of the sandal. The exact description of the sandal of Rasûlullâh ﷺ is mentioned in the ahâdîth, yet we don't know of anyone who is of the opinion that the sunnah will only be fulfilled by wearing this type of sandal and that every other type of sandal is contrary to the sunnah. It will definitely be better to wear a sandal identical to the sandal of Nabi ﷺ, yet any other one will suffice.

In the same manner, it will be better to wear the identical topī worn by Nabi ﷺ. However, as Nabi ﷺ never stuck to one particular type

⁴² مذنب التهذيب ٤٢/١

⁴³ البداية والنهاية ٢٤١/١١

⁴⁴ أبو داود ص ١٠٠ (١٩١) و رجال رجال الصحيح

⁴⁵ تعلقات الكوثري على مناقب الإمام أبي حنيفة للذهبي ص ٨

⁴⁶ مذنب التهذيب ٧٧/٢

⁴⁷ تاريخ الطبراني ٢٠٥/١١

⁴⁸ تاريخ بغداد ٢٢٨/١٤

⁴⁹ تاريخ بغداد ٢٠٦/٣ و المستظم ٣٥٩/٧

⁵⁰ تاريخ دمشق ١٠٥/٣٥

⁵¹ تاريخ دمشق ١٢٠/٤٩

⁵² الترمذى ص ٢٠٨ (١٧٨٢) ر قال: هذه حديث منكر.. اخ

⁵³ الصحيح للبخاري ص ٥١٥ (٣٦٥٠)

⁵⁴ تاریخ عورده ١١٨/٥

but wore many different types of topīs, it will not be correct to insist that only one particular type of topī is sunnah.

It has been reported in the books of history that in the year 153 A.H. the Khalifah al-Mansūr ordered the entire army to wear extremely high black topīs (approximately 40cm high) so much so that a bamboo had to be placed inside to enable it to stand upright.⁵⁵

It is on this basis that some Ulamā⁵⁶ have asserted that high topīs were not worn before this period. However the above-mentioned narrations contradict them. This apparent contradiction could be resolved by saying that while high topīs were worn from long before, the length was greatly extended by Al-Mansūr.

D. A topī with earflaps

There are many narrations that show that Nabī ﷺ had a topī that covered his ears. This was generally worn during war and when on journey.

عن عائشة رضي الله عنها : أن النبي ﷺ كان يلبس من القلانس ذات الأذان

'Aishah رضي الله عنها narrates that Nabī ﷺ would wear a topī that had earflaps.⁵⁷

Another narration of 'Aishah رضي الله عنها shows that this topī was worn when on journey.⁵⁸

Ibn 'Abbās رضي الله عنهما states that Rasūlullāh ﷺ would wear a topī with earflaps when in battle.⁵⁹

A weak narration of 'Abdullāh Ibn Busr رضي الله عنهما mentions that he saw Nabī ﷺ wearing a similar topī.⁶⁰

Another weak narration of 'Abdullāh Ibn 'Abbās رضي الله عنهما shows that this topī was sometimes used by Nabī ﷺ as a *sutrah* (barrier) when in salāh.⁶¹

This indicates how tall this topī must have been.

Hadrat Wāabisah رضي الله عنها also wore a topī with earflaps.⁶²

E. A Tartūr (طُرْطُور)

The tartūr is a type of high conical topī, which seems to have come into vogue long after the Sahābah رضي الله عنهم and was generally worn by the Bedouins.⁶³

It was worn by 'Alī Ibn Abū Sa'īd (399A.H.)⁶⁴

⁵⁵ رواه أبو الشيخ في أخلاق النبي ص ١٠٤ ، قال العرجاني في شرح الترمذى: وأحد الأسانيد في القلانس سار رواه أبو الشيخ عن عائشة . كذا في الإتفاق ٧ / ١٢٩ و في الأنوار للبغوي "ذوات الأذنين" بدل "ذوات الأذان".

⁵⁶ رواه ابن عساكر و الرويان و مرن في "الطربلة" رقم ٢

⁵⁷ أبو الشيخ ص ١٠٤ و فيه ضعفاء منهم عثمان بن عبد الله القرشي الأموي و هو منهم

⁵⁸ أبو الشيخ في أخلاق النبي ص ١٠٤ و مرن في "الأبيض" رقم ٢

⁵⁹ البيهقي ٢٨٨ / ٢ بحسب صحيح جدا و قد مر التفصيل في "الأغمر" رقم ٢

⁶⁰ لسان العرب ، مختار الصحاح ، حسن إن سلم من تسوية ابن مصنف (الرازي) فإنه كان يدلس تدليس التسوية ... اخ

⁵⁵ الكامل لابن الأثير ٥ / ٦١٠ ، تاريخ الطبرى ٨ / ٦١٧ ، تاريخ الذئب ٩ / ٣٥٦

⁵⁶ قاله الذئب في تاريخه ٨ / ٤١٩

⁵⁷ رواه الحافظ أبو القاسم البطلي الرازي في فوائدہ . كذا في زوائد الأجزاء المنشورة للعلوش ص ٤١٧ و قال

علوش: فيه الفضل بن عاصم الباهلي كذبه ابن عدي والدارقطني ، و أخرجه أبو الشيخ في أخلاق النبي ...

⁵⁸ لسان العرب ، مختار الصحاح ، حسن إن سلم من تسوية ابن مصنف (الرازي) فإنه كان يدلس تدليس التسوية ... اخ

Note. The red tartûr was the topî of the Jews at one time, therefore the former principal of Dârul 'Ulûm Deoband, Qârî Tayyib Sahib رحمه الله، classified the wearing of such a taritûr as impermissible.⁶⁵

Some 'Ulamâ even went so far as to classify one who wears the tartûr of the Jews as a murtad (one who has left the fold of Islam and turned renegade).⁶⁶

F. The Double-panelled topî (دو بلا)

This is a topî consisting of two panels sewn together, faintly resembling the hull of a ship. It is very popular in India, especially amongst the 'Ulamâ of Deoband.

Hadrat Moulânâ Ashraf 'Alî Thânwî رحمه الله mentioned regarding this topî, " This is in reality not the topî of the Muslims, however as many of the Muslims in our country wear it and this has been the trend for quite a long time, therefore it cannot be criticized, as it is no longer considered a distinguishing characteristic of the kuffâr."⁶⁷

Muftî Kifâyatullâh and Muftî Mahmûd Hasan Gangohî رحمه الله also passed similar rulings.⁶⁸

G. The Dannîyah (الدّنیّة)

This was a tall, pointed topî worn by judges and other senior members of society. It originates from Irâq.⁶⁹

The following personages are narrated to have worn a dannîyah:

1. Anas رضي الله عنه⁷⁰
2. Al-Juzhû'î⁷¹

⁶⁴ البداية و النهاية ٢٤١/١١

⁶⁵ التشبيه في الإسلام ص ٢٢١، كذلك في الحجۃ الثانیة في لبس، العصامة ص ٢٢.

⁶⁶ حاشية الصاری على شرح الدردر

⁶⁷ تفسیر ترمذی للثانوی ص ٤٨٩

⁶⁸ كفایة المفقود ٩/١٥٠،١٦٠،١٥٧،١٥٠ و فتاوى مسعود ٤/١٧،٣٦٩

⁶⁹ شرح مقامات الحرمي للشريشی ١/١٧٧ و تاج العروس ٩/٢٠٣

⁷⁰ تاريخ بغداد ٨/٢٠٨

⁷¹ تاريخ بغداد ٣/٢٠٦ و في المطبع تصحیف و الصحیح ما في المتن

H. The Burnus (البرنس)

The burnus (or burnoose) is an item of clothing that has a hood attached to it, be it a kurtâ, jubbah or any other item of clothing.⁷² It is generally worn on top of the turban to protect one from sunlight and rain, however it is also used without a turban.⁷³ According to some 'Ulama the burnus is a tall topî.⁷⁴

On account of the burnus being a type of topî, we have treated it as a topî throughout this book and have not differentiated between the narrations mentioning the burnus and those mentioned the qalansuwah.

Wearing a burnus is from among the sunnats of Rasûlullâh ﷺ and the Sahâbah ﷺ.

Wâil ﷺ mentions:

صلبت مع رسول الله ﷺ و أصحابه فرأيتهم يرفعون أيديهم في البرنس

"I performed salâh with Rasûlullâh ﷺ and his Sahâbah ﷺ. I saw them raising their hands for takbîr inside their burnuses."⁷⁵

A similar statement was made by Faltân Ibn 'Âsim ﷺ.⁷⁶

Ibn 'Abbâs ﷺ narrates that Nabî ﷺ said that 'Isâ ﷺ will be wearing a burnus when he will descend.⁷⁷
Note: This narration is very weak.

Abû Qûrsâfah ﷺ had a burnus that was given to him by Nabî ﷺ who told him to wear it.⁷⁸

Ya'lâ ibn 'Umayyah narrates that Nabî ﷺ wore a burnus.⁷⁹

Hâfiż Ibn Hâjîr narrates that 'Abdullâh Ibû Bakr ﷺ said, "Every 'âlim (from amongst the Sahâbah ﷺ) possessed a burnus which he would wear in the morning."⁸⁰

'Allâmah 'Aynî writes in his commentary on Sahîh Bukhârî, that Imâm Mâlik رحمه الله said, "There is nothing wrong in wearing a burnus. The Sahâbah ﷺ were in the habit of wearing it."⁸¹

⁷² القاموس ، لسان العرب ، النهاية في غريب الحديث ،

⁷³ الدعامة ص ٤٠

⁷⁴ مختار الصحاح و المعجم الوسيط

⁷⁵ ابن خزيمة ١/٢٢٣ و قال عفتنه: استدله صحيح، رواه أبو داود ص ١٠٥ (٧٢٨)

و شرح معانى الآثار للطحاوي ١/١٤٤

⁷⁶ رواه ابن قانع في مسند (١٥٣٤) و أبو نعيم في تاريخ إصفهان ٢/١٣١ و الطهان

في الكبير و قال المبishi في المسنون (٢٢٢٦): رجاله موثقون

⁷⁷ ابن عساكر ٥٠٥/٤٧ ، كفر العمال (٣٩٧١٩) و فيه جماعة من الضعفاء.

⁷⁸ الأحاديث والثانية ٢/٢٧٩ و رجاله موثقون و يزيده ما في طبقات المحدثين بإصفهان ٣/٣٣٤ و ما رواه الطهان في الكبير ١٩/٣

⁷⁹ المستخرج على صحيح الإمام مسلم لأبي نعيم ٣/٢٦٧

⁸⁰ فتح الباري ١٠/٢٧٢ ، عدة القاري ٣٠٦/٢١

⁸¹ عصبة القاري ٣٠٦/٢١

The wearing of the burnus has been narrated from the following Sahâbah:

1. Anas ^{٨٣}
2. Abu Umâmah ^{٨٤}
3. Miqdâm ^{٨٤}
4. Ibn 'Umar ^{٨٥}
5. Jundub Ibn 'Abdullâh ^{٨٦}
6. Ibn Mas'ûd ^{٨٧}
7. Abû Musâ Ash'arî ^{٨٨}
8. Suwayd Ibn Ghafalah ^{٨٩}
9. 'Umar ^{٩٠}
10. Ibn Abî Awfâ ^{٩١}
11. Husain ^{٩٢}
12. Ibn Samurah ^{٩٣}
13. 'Abdullâh Ibn 'Amr ^{٩٤}
14. 'Amr Ibn 'Abdullâh ^{٩٤}
15. Wâthilah Ibnul Asqah ^{٩٥}
16. Hattân At-Taymî ^{٩٥}
17. Abû Qursâfah ^{٩٦}
18. 'Awf Ibn Mâlik ^{٩٧}
19. Yazîd Ibnul Aswad ^{٩٨}
20. Al-Mugîrah Ibn Shu'bâh ^{٩٩}

The following Tâbi'in have been reported to have worn the burnus:

1. Shurayh^{١٠٠}
2. Sa'îd Ibn Jubayr^{١٠١}
3. Nâfi^{١٠٢}
4. Mutarrif^{١٠٣}
5. 'Alqamah^{١٠٤}
6. Masrûq^{١٠٥}
7. Aswad^{١٠٦}
8. Sâlim^{١٠٧}
9. Sa'îd Ibnul Musayyab^{١٠٨}
10. Musâ Ibn Talhah^{١٠٩}
11. Muhammad Ibn Talhah^{١١٠}
12. 'Abdullâh Ibn 'Awn^{١١١}
13. Anas Ibn Sîrîn^{١١١}
14. 'Abdur Rahmân Ibn Yazîd^{١١٢}
15. 'Ubaidah Ibn 'Abdullâh^{١١٣}
16. Muhammad Ibn 'Alî^{١١٤}
17. Zubaid Al-Yâmî^{١١٥}
18. Rabî' Ibn Khutaim^{١١٦}
19. 'Amir Ibn 'Abdullâh^{١١٧}
20. Abû Muslim Al-Khowlânî^{١١٨}
21. Sa'îd Ibn Abul Hasan^{١١٩}
22. Marwân Ibnul Hakam^{١٢٠}

^{٨٣} رواه البخاري تعلينا ص ٨٦٣ (٥٨٠٣) و قال الحافظ: قد رويناه موصولا في مسند مسدد.. اخ و في تاريخ بغداد (٢٠٨/٨) مثله.

^{٨٤} قال المبسوبي في المجمع (٨٥٤٧): رواه الطبراني في الكبير و حميد هذا إن كان ابن الريع فهو ضعيف جدا و إن كان غيره فلم أعرفه.

^{٨٥} أبى دارد ص ٢٥٤ (١٨٢٨) و أبى حمزة ٣١/٢ و قال الأرنووط: حديث صحيح

^{٨٦} مسلم ص ٦٨ (١٦٠)

^{٨٧} الطبراني ١٣٥/٩ و عبد الرزاق ٣٢١/٣ و صحيح البصيبي في المجمع (٨٥٥).

^{٨٨} أبى حمزة ص ٩١ و البيهقي ٣/٢٧٢ و تاريخ الطبرى ٢٦٢٧

^{٨٩} أبى سعد ٦/١٣٣ و رجاله موثقون

^{٩٠} أبى أبي شيبة ٦/٣٧، البداية النهاية ٧/٨٧ و في مسند الروياني ١/١ نحوه.

^{٩١} أبى سعد ٤/٢٢٦ و سكت عنه الحافظ في الدرية ٢/٢٢٢ و له شاهد في مسند أبى أوى ١٢٩/١

^{٩٢} البداية و النهاية ١٨٦/٨

^{٩٣} أبى القاتل ٣/٣٥١

^{٩٤} أبى القاتل ٣/٧٤٦ و تاريخ دمشق ٨٠/٢٧

^{٩٥} أبى القاتل ٣/٧٤٦ و تاريخ دمشق ٨٠/٢٧

^{٩٦} العلل لأبى حمزة ٣٥٦/٢ و الأحاديث المثان ٢٧٩/٢ و رجاله موثقون و يزيد ما في طبقات المحدثين بإاصبهان

^{٩٧} ٢٣٤/٢ و ما رواه الطبراني في الكبير ١٩/٣

^{٩٨} تاريخ دمشق ٥٢/٤٧

^{٩٩} أبو زرعة الدمشقي في تاريخه بสด صحیح. كما في تلخيص الخبر ١٠١/٢

^{١٠٠} قال المبسوبي في المجمع (١٣٧٧): رواه الطبراني و رجاله رجال الصحيح

^{١٠١} المصنف لابن أبي شيبة ٤٨/٦ و ابن سعد ١٩٠/٦ و رجاله رجال الصحيح

^{١٠٢} المصنف لابن أبي شيبة ٤٩/٦ و رجاله رجال الصحيح

^{١٠٣} أبى داود ص ٢٥٤ (١٨٢٨)، أبى حمزة ٣١/٢ و رجاله رجال الصحيح

^{١٠٤} شعب الإيمان ٥/١٦٦، ابن سعد ٧/١٠٥، مختبب الكمال ١٨/١٤٤ و رجاله رجال الصحيح

^{١٠٥} المصنف لابن أبي شيبة ١/٢٩٨ و ابن سعد ٦/١٥٢ و رجاله رجال الصحيح

^{١٠٦} المصنف لابن أبي شيبة ١/٢٩٨ و ابن سعد ٦/١٣٩ و رجاله رجال الصحيح

^{١٠٧} ابن سعد ٦/١٣٧ و المصنف لابن أبي شيبة ١/٢٩٧ و رجاله رجال الصحيح

^{١٠٨} أرجوز المسالك ٢٠٢/٣ و ابن أبي شيبة ١/٢٩٨ و فيه أسمة بن زيد العلوي هو ضعيف

^{١٠٩} ابن سعد ٥/١٠٥ و رجاله رجال الصحيح

^{١١٠} ابن سعد ٥/١٢٥ و رجاله ثقات

^{١١١} المستدرك للحاكم ٣/٣٧٥ و سكت عنه الذهبي

^{١١٢} ابن سعد ٧/١٩٨ و رجاله رجال الصحيح

The burnus was also worn by:

1. 'Abdullâh Ibn Ummi Harâm ¹²¹
2. 'Abdullâh Al-Yûnînî ¹²²
3. Musâhiq Ibn 'Abdullah ¹²³
4. Abû Dalf ¹²⁴
5. 'Afîr Ibn Zur'ah ¹²⁵
6. Muhammad Ibn Sûqah ¹²⁶
7. Habîb Ibn 'Abdullâh ¹²⁷
8. Abû Bakr Ibn Ayyâsh ¹²⁸

¹¹² المصنف لابن أبي شيبة ٢٩٧/١ ابن سعد ١٧٥/٦ و رجاله رجال الصحيح

¹¹³ المصنف لابن أبي شيبة ٤/٦ و رجاله رجال الصحيح

¹¹⁴ المصنف لابن أبي شيبة ٢٥/٦ و رجاله ثقات

¹¹⁵ المصنف لابن أبي شيبة ٨١/٦ و ابن سعد ٢٠٦/٦ و رجاله رجال الصحيح

¹¹⁶ الزهد لأحمد ص ٤٦٠ و رجاله ثقات إلا عبد الله بن زيد ذكره ابن حبان في الثقات

¹¹⁷ الزهد لأحمد ص ٣٢٦ و رجاله رجال الصحيح إلا محمد بن مصعب وقد وثق

¹¹⁸ الزهد لأحمد و سكت عنه الحافظ في تلخيص الحبير ١٠١/٢

¹¹⁹ ابن سعد ١٢٣/٧ و رجاله ثقات

¹²⁰ الأحاديث والمساند ٣٩٣/١

¹²¹ تاريخ دمشق ٨٠/٢٧

¹²² البداية والنهاية ١٤٢/١٣

¹²³ تاريخ دمشق ١٢٢/٣٦

¹²⁴ الرافي للوفيات (٢١٨١)

¹²⁵ تاريخ دمشق ٤٧٩/٤٠

¹²⁶ تاريخ دمشق ١٢٢/٣٦

¹²⁷ لمذبب الكمال ٣٧٤/٥

¹²⁸ العلل لأحمد ١٢٣/١ و تاريخ بغداد ٣٧٦/١٤

9. 'Amr Ibn Laith As-Saffâr ¹²⁹
10. 'Abdur Rahmân Al-A'mâ' ¹³⁰
11. Hassân Ibn Mâlik ¹³¹
12. Yazîd Ibn Yazîd ¹³²
13. 'Abdullâh Ibn Mudrik ¹³³
14. Jundub As-Sayâqalah ¹³⁴
15. Khalîfah Al-Muayyad ¹³⁵ رحمه الله

May Allâh grant us all the ability to practise on this Sunnah as well, which is unfortunately neglected today, except by certain North African Muslims. I was greatly pleased during my visit to Algeria on seeing that the burnus is worn by the majority of the population, but the saddening part was that very few of them even knew it to be Sunnah.

May Allâh guide us all to recognise the pure Sunnah of His Nabi ﷺ and to hold fast to it.

Âmîn

¹²⁹ سر اعلام النبلاء ١٢/١٧

¹³⁰ تاريخ دمشق ١٢٢/٣٦

¹³¹ تاريخ دمشق ٢٠٧/٣٨

¹³² تاريخ دمشق ١٢٢/٣٦

¹³³ تاريخ دمشق ٣٤/٢٢

¹³⁴ تاريخ دمشق ٢١٢/١١

¹³⁵ سر اعلام النبلاء ١٦/١٧

The number of panels in the topī

Some scholars hold that it is sunnah for the topī to have a certain number of panels, however they are unable to present any narrations to back their claim.

Despite an exhaustive search through hundreds of books on hadīth, commentaries of hadīth, history and sīrah (the biography of Nabi ﷺ), we were unable to find any mention of the number of panels on the topī of Nabi ﷺ or the Sahābah رضي الله عنهم.

Similarly, none of the great muhaddithīn and historians who discussed the topī of Rasūlullāh ﷺ ever discussed the number of panels.

If it was Sunnah to have a certain amount of panels in the topī, then definitely our illustrious muhaddithīn and 'ulamā would have mentioned it in their books, however we find the topī being worn for the last fourteen hundred years without anyone insisting on a specific style or pattern, thus we find the practice of the 'Ummah showing that any type of topī may be worn.

We, however, found an extremely weak narration mentioning that Rasūlullāh ﷺ had a tall خمسة (khumāsiyyah) topī.

This was probably taken to mean a five-piece topī, however the following should be borne in mind:

1. This hadīth is so weak that certain scholars of hadīth have mentioned that it is not permissible to quote it, except to inform others of its weakness. One of its narrators used to fabricate ahādīth!¹³⁶

¹³⁶ فيه علل: الأولى - فيه ضحاك بن الحجرة ، قال الدارقطني: كان يضع الحديث، قال ابن حبان: لا يجوز الاحتياج به و لا الرواية عنه الا للمرة فقط للشيخ ظاهر الكھراني: الخمسة ما كان قدره خمسة أشبار، اه ويشهد لهذا المعنى روایات اخر

2. The scholars of hadīth and linguists have explained that حمسة concerns the length of the topī; none of them interpreted it to mean five-panelled.¹³⁷

This is an extremely trifling matter, yet it has led to a great amount of bickering and fruitless arguing.

It should be understood that whosoever wears a topī will, *Inshā Allāh*, be rewarded for following the sunnah, regardless of the number of panels on it.

This discussion should not be misconceived as an attempt to stop the wearing of five-piece topīs or to classify them as bid'ah (innovation); all we are trying to show is that everything has been allocated its specific place in Islām and should thus be kept in that place.

If anyone feels that a certain number of panels on the topī are Sunnah, then he should wear such a topī, however, no criticism should be directed towards those who don't wear such a topī especially when he has no proof to show it to be a Sunnah.

وَاللَّهُ أَعْلَم

وَهذا الحديث مما لا يعنی على المترجح في هذه الصناعة كفيته، اه
وقال ابن عدي: كل روایاته مناکر
الثانية- فيه عبد الله بن رائق ، قال ابن حجر: متروك
الثالثة- فيه اضطراب من وجوهه

¹³⁷ قالوا: ثوب حماسي اي طوله خمسة، كذا في لسان العرب. وفي النهاية وجمع بخار الأنوار للشيخ ظاهر الكھراني: الخمسة ما كان قدره خمسة أشبار، اه ويشهد لهذا المعنى روایات اخر

A heart-rending incident

Hâfiż Ibn Kathîr in his celebrated work Al-Bidâyah wan Nihâyah (Vol. 8 Pg. 186) and Imâm Tabarî in his Târîkh (Pg. 2756) have mentioned a narration which brings to our notice the great emphasis laid on the topî by the Sahâbah رض and by the family of Nabî صلی اللہ علیہ و سلّم.

When Hadhrat Husain رض, the beloved grandson of Nabî صلی اللہ علیہ و سلّم, was attacked during the Battle of Karbalâ, he was struck on the head by a sword as a result of which his burnus (hood) became filled with blood. He removed this burnus and called for a topî (and according to another narration a turban).

The extreme importance attached by Hadhrat Husain رض to the topî even at this crucial moment, speaks volumes of the emphasis given by the Sharî'ah to covering the head.

The material of the topî

Topîs of many different types of material were worn by Nabî صلی اللہ علیہ و سلّم and the Salafus Sâlihîn (the pious predecessors viz. the Sahâbah رض and the Tâbi'în). The following are the different materials we found mention of in the books of hadîth and history, however we were unable to find an exact description of most of these materials.

A. Wool

'Abdur Rahmân Ibn Ziyâd رض narrates that Nabî صلی اللہ علیہ و سلّم wore قلنسرة من المسطر السينحان a black, woollen topî.¹

Ibn Mas'ûd رض narrates that Nabî صلی اللہ علیہ و سلّم said:

كان على موسى يوم الكلمة ربيلا و كمة صوف

Mûsâ علیہ السلام wore a woollen topî when he spoke to Allâh.²

The following great personalities wore woollen topîs:

1. Ibn 'Umar رض³
2. Anas رض⁴

¹ رواه البلاذري في تاريخه، كتاب في سبل المدى ٢ / ٢٨٧.

² الترمذى و مرسى التفصيل في "باب الكلمة" رقم ١

³ ابن سعد ١٩٨٧ و رواه ثقة

⁴ تاريخ بغداد ٢٠٨/٨

3. Aswad⁵
4. 'Abdullâh Ibn 'Awn⁶
5. Anas Ibn Sîrîn⁷ رَحْمَةُ اللّٰهِ عَلَيْهِ وَبَرَّهُ

'Allâmah Suyûfî رَحْمَةُ اللّٰهِ عَلَيْهِ وَبَرَّهُ writes: "It seems that the topî generally worn by Nabî ﷺ was of cotton or of wool."⁸

B. Green-striped Yemenî material (الأخضر)⁹

Allâmah Abû Shaikh رَحْمَةُ اللّٰهِ عَلَيْهِ وَبَرَّهُ writes:

عن ابن عباس رضي الله عنهما: كان لرسول الله صلى الله عليه وسلم ثلاث قلنسو، قلنسوة بيضاء مضربة وقلنسوة برد حمراء وقلنسوة ذات آذان يلبسها في السفر فرمى وضعها بين يديه إذا صلي

ibn 'Umar رضي الله عنهما narrates that Rasûlullâh ﷺ had 3 topîs: (from amongst them was) a green-striped topî of Yemenî material.¹⁰

Abdullâh Ibn 'Awn also wore a similar topî.¹¹

C. Khaz- A blend of silk and wool

This type of material was very common and is permissible on condition that the silk content is less than the wool content.¹²

Imâm Mâlik رَحْمَةُ اللّٰهِ عَلَيْهِ وَبَرَّهُ has mentioned that the Sahâbah رضي الله عنهم would wear topîs of a blend of silk and wool.¹³

This type of topî is reported to have been worn by:

1. Wâabisah رضي الله عنهما ¹⁴	6. Sha'bî ¹⁸
2. Anas رضي الله عنهما ¹⁴	7. Mûsâ Ibn Talhah ¹⁹
3. Abû Mûsâ Ash'arî رضي الله عنهما ¹⁵	8. Qâdhî Shurayh ²⁰
4. Imâm Mâlik ¹⁶	9. Rabîah ²¹
5. Qâsim Ibn Muhammad ¹⁷	10. Abû 'Ubaidah ²²
	11. Ibn Abî Awfâ رضي الله عنهما ²³

¹¹ جمع بخار الانوار

¹² التمهيد ٢٣٩/١٣

¹³ البيهقي ٢/٢٨٨ يسئل صحيح جداً وقد مر التفصيل في "باب الأغور" رقم ٢

¹⁴ رواه البخاري تعلينا ص ٨٦٢ (٥٨٠٣) وقال الحافظ: وصله مسدد. الفتح ٢٧٢/١٠

¹⁵ السنن الكبرى للبيهقي ٢/٢٧٢

¹⁶ شعب الإيمان ١٦٥/٥

¹⁷ ابن سعد ٤/٤٤٥ و رجاله رجال الصحيح

¹⁸ ابن سعد ٦/٢٦٤ و رجاله رجال الصحيح

¹⁹ ابن سعد ٥/١٢٥ و رجاله ثقات

²⁰ ابن سعد ٦/١٩٠ و رجاله رجال الصحيح

²¹ التمهيد ١٢/٦٦١

²² ابن سعد ٦/٢٢٧

⁵ المصنف لابن أبي شيبة ١/٢٩٧ و ابن سعد ٦/١٣٧ و رجاله رجال الصحيح

⁶ ابن سعد ٧/١٩٨ و رواية ثقة

⁷ ابن سعد ٧/١٩٨ و رواية ثقة

⁸ الحاوي للفتاویٍ ١/٨٣

⁹ أبو الشيخ في أخلاق النبي ص ١٠٤ و مر التفصيل في "باب الأبيض" رقم ٢

¹⁰ ابن سعد ٧/١٩٨ و رجاله ثقات إلا بكار بن محمد ، قال البخاري يتكلمن في

D. A leather topî "الأسماط"

Ibn 'Abbâs رضي الله عنهما narrates:

كَانَ لِرَسُولِ اللَّهِ فَلْسُوْةً أَسْمَاطٍ - أَيْ جَلْدٍ - وَكَانَ فِيهَا ثَقْبَةٌ

Nabî ﷺ had a leather topî, which had a hole in it.²⁵

Abû Salît رضي الله عنه also reported seeing Nabî ﷺ wearing a leather topî.²⁶

A leather topî was also worn by Nâfi' Ibn Jubayr Ibn Mut'im.²⁷

E. A Shâmî (Syrian) topî

Abû Hurairah رضي الله عنهما narrates:

رَأَيْتُ رَسُولَ اللَّهِ وَعَلَيْهِ فَلْسُوْةً بِيَضْنَاءِ شَامِيَّةً

'I saw Rasûlullâh ﷺ wearing a white Syrian topî.²⁸

²³ ابن سعد ٢٢٦/٤ وذكرت عنه المخاطب في الدراسة ٢٢٢/٢ وله شاهد في مسند ابن أبي أورن ١٢٩/١

²⁴ أصلُ السُّمْطَطِ: أَنْ يُنْزَعَ صُوفُ الشَّاةِ الْمَذَبُورَةُ بِالْمَاءِ الْحَارِ فَلَذَا فَسَرَهُ الشَّامِيُّ الصَّانِيُّ هُنَا بَأْنَ الْمَرَادُ "جلود"

²⁵ رواه أبى الحسن البلاذرى فى تاریخته، كذلك فى سبل المدى ٧/٢٨٤

²⁶ الأحاديث والمنان ٣٠٣/٣ وفيه عبد الله بن بزيad البكري قال أبى حاتم: ضعيف الحديث ذاہب الحديث

²⁷ ابن سعد ١٥٨/٥ و رجاله رجال الصحيح

²⁸ أبى الشیخ فى أسلوبه النبی ص ١٠٤ و المسند ضعیف جدا ولکن له شواهد ،

A similar narration is reported by 'Âishah رضي الله عنها.²⁹

'Abdur Rahmân Ibn Yazid and Abu Mushir رحمهما الله are also narrated to have worn similar topîs.³⁰

F. A Fox-skin topî (الثعالب)

A topî of fox-skin or lined with fox-skin was worn by:

1. Dhâhhâk³¹
2. Abul 'Âliyah³²
3. Ibrâhîm An-Nakha'î³³ رحمهم الله

Ibrâhîm An-Nakha'î also wore a topî of sable.³⁴

Note: Any animal skins to be worn will first have to be tanned and will thus be rendered tâhir (pure). Pigskin however, cannot be worn even if it is tanned.

G. A Misrî (Egyptian) topî

A Misrî topî is reported to have been worn by:

1. Alî رضي الله عنه.³⁵

²⁹ أبى الشیخ ص ١٠٤ قال العراقي: هو اجره الأسمايد في الثلاث، كذلك في الإشاف ١٢٩/٧

³⁰ المصنف لابن أبى شيبة ٢٩٧/١ و ابن سعد ١٧٥/٦ و رجاله رجال الصحيح و تاريخ دمشق ٤٣٤/٣٣

³¹ المصنف لابن أبى شيبة ٤٩/٤ و رجاله موثقون

³² المصنف لابن أبى شيبة ٦٢/٢ و ابن سعد ٨٣/٧ و رجاله رجال الصحيح

³³ ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح إلا أبا المنيم وهو صدرى

³⁴ المصنف لابن أبى شيبة ٤٩/٦ و ابن سعد ٢٨٧/٦ و رجاله رجال الصحيح

³⁵ ابن سعد ٢٢/٣ و مسند ضعيف

2. Abû Dardâ ³⁶
3. 'Umar Ibn 'Abdul 'Azîz ³⁷
4. Makhûl ³⁸
5. Rajâ Ibn Haywah ³⁹
6. Maymûn Ibn Mahrân ⁴⁰
7. 'Alî Ibn Husain ⁴¹ رَحْمَةُ اللّٰهِ

The wearing of an Egyptian topî has been attributed to Nabî ﷺ in the book 'Subulul Hudâ' (Vol. 7 Pg. 284) but it seems to be an error as the same hadîth appears in other books⁴² with the word مصرية(double-layered) in place of مصرية (Egyptian).

And Allâh knows best.

(The above was written in the first edition while the following paragraph has been added to this edition)

I later found that Shaikh 'Abdul Karîm Ar-Râfi'i mentioned in his book "At-Tadwîn fi Akbâri Qazwîn" that he saw Ibn 'Abbâs رض in a dream and asked him whether the topî of Nabî ﷺ was مصرية (double-layered) or was it مصرية (Egyptian) as certain people claim? Ibn 'Abbâs رض answered that it was مصرية (double-layered).⁴³

³⁶ ابن عساكر ١٩٧/٨

³⁷ تاريخ دمشق ٢٦٠/٦٠ و ٣٦٠/٦٢ و ٤١/٦٧

³⁸ تاريخ دمشق ٢٦٠/٦٠

³⁹ تاريخ دمشق ٢٦٠/٦٠

⁴⁰ تاريخ دمشق ٢٦٠/٦٠

⁴¹ المصنف لابن أبي شيبة ٢٢٦ و رجاله مرفقون

⁴² أخلاق النبي ص ٤٠ و المغنى عن حمل الأسفار ٢٧٦/٢

⁴³ التدريب في أخبار قزوين ٤٠٠/١

Note: While dreams, even of great 'ulamâ like 'Allamah Al-Râfi'i do not constitute proof in Sharî'ah (Islamic Law), yet it helps confirm that what seemed a mistake was really one.

H. A Turkish topî (التركي)

A Turkish topî was worn by:

1. Ayyûb Sakhtiyâni ⁴⁴ رَحْمَةُ اللّٰهِ
2. Imâm Mâlik ⁴⁵ رَحْمَةُ اللّٰهِ

We were unable to find an exact description of the Turkish topîs worn at that time, however the former Grand Muftî of Pakistân, Muftî Muhammad Shafi' رَحْمَةُ اللّٰهِ, passed the following fatwâ regarding the Turkish topîs presently being worn in the Indo-Pak sub continent:

"It is permissible to wear a Turkish topî when not in salâh, however the 'Ulamâ should preferably not wear it. It is inappropriate to perform or lead the salâh wearing one, as firstly, it is completely red. The preferred ruling regarding completely red clothing is that it is makrûh tanzîhî. Secondly, this topî is generally worn in our country by those who don't follow a mazhab." ⁴⁶

If any of these two negative aspects are found, then one should refrain from wearing these topîs. If, however no such drawbacks exist, then there will be nothing wrong in wearing a Turkish topî.

⁴⁴ حلية الأولياء ١٠/٣ و تاريخ الإسلام للذهبي ٢٨٢/٨

⁴⁵ الدجاج المذهب ص ٦٠

⁴⁶ إسداد المفتين (أرجو) ٩٨١/٢ ، ختاري دار العلوم (مكتبة و مطبوب) ١٥٩/٣

This was also mentioned by Muftī Kifāyatullāh⁴⁷ and Moulānā Rashīd Ahmad Gangohī⁴⁸. رحمة الله

I. A thick double-layered topī with padding in-between (قلنسوة مضربة مبطنة)

عن ابن عباس رضي الله عنهما: كان لرسول الله صلوات الله عليه وآله وسلامه ثلاث قلنسوں۔ قلنسوة بپسے مضربہ و قلنسوہ برد حریرہ و قلنسوہ ذات آذان ... إلخ

Ibn 'Abbās رضي الله عنهما has narrated that Nabī صلوات الله عليه وآله وسلامه had 3 topīs: A white, double-layered topī, a green-striped topī of Yemenī cloth and one with earflaps.⁴⁹

This type of topī was also worn by:

1. Anas Ibn Mālik⁵⁰
2. 'Uthmān⁵¹
3. Abū Dardā⁵²
4. Abūl 'Āliyah⁵³

⁴⁷ کنایہ المفی (اردو) ۱۰۲/۹

⁴⁸ فتاویٰ رشیدہ (اردو) ص ۵۷۲، تالیفات رشیدہ ص ۴۸۰

⁴⁹ أبى الشیع فی أخلاقی النبی ص ۱۰۰ و قد مر فی "باب الأیض" رقم ۲ و لہ شاہد عند این عساکر و الرویانی

⁵⁰ رواه البخاری تعلیقاً (۵۸۰۳) و قال الحافظ: "قد رویناه موصولاً في مسنده".

⁵¹ الجرج و التعديل ۱۱۹/۹ ولكن ما كان في فلسفته حشر

⁵² الدعامة عن این عساکر ولكن عند این عساکر ۱۹۷/۸ "مصری" بدل "مضربہ"

⁵³ این سعد ۸۲/۷ المصطف لابن ابی شیعہ ۱۶۰/۲ و رجالہ رجال الصحیح

5. Imām Ahmad Ibn Ḥambal⁵⁴
6. Rabī'ah Ar-Rā'i⁵⁵
7. Ibrāhīm An-Nakha'i⁵⁶

J. A buttoned topī (المزرورة)

'Allāmah Zhahabī narrates:

عن حضر بن محمد عن أبيه عن جده رضي الله عنه:

أن رسول الله صلوات الله عليه وآله وسلامه كان يلبس القلانس البيض والمزرورات وذوات الآذان

"Nabī صلوات الله عليه وآله وسلامه used to wear white topīs as well as buttoned ones and also topīs with earflaps."⁵⁷

(This is a very weak narration)

Anas Ibn Mālik⁵⁸ was also seen wearing a buttoned topī.

'Uthmān⁵⁹ would wear a topī which was (strapped and) buttoned around his neck.⁶⁰

⁵⁴ سیر اعلام النبلاء ۲۰۹/۱۱

⁵⁵ التمهید ۲۲۹/۱۴

⁵⁶ این سعد ۲۸۷/۶ و رجالہ رجال الصحیح

⁵⁷ أورڈہ الذہبی فی سوتھ ص ۴۹۱ و فیه عاصم بن سلیمان فقال الذہبی: عاصم هذا هو البصری متهم بالکذب. و عزاء الشامی فی سیل المدی ۷/۲۸۵ إلی این عساکر و لکن

لم احمدہ فی نسبت القلانس من المطبوغ فلعله سقط منه لأنہ فی المختصر ۲۲۲/۲

⁵⁸ عبد الرزاق ۱/۱۹۰ و البیهقی فی السنن الکبری ۱/۲۸۵ و فیه سعد بن عبد الله

قال ابی حاتم: ليس بالقری

⁵⁹ الجرج و التعديل ۱۱۹/۹

K. Thin Topîs

Thin topîs were worn by:

1. 'Alî ^{رض}^{٦٠}
2. 'Abdullâh Ibn 'Umar ^{رض}^{٦١}
3. Hammâd Ibn Zayd ^{رض}^{٦٢}
4. Sa'îd Ibnul Musayyab ^{رض}^{٦٣}
5. Anas Ibn Sîrîn ^{رض}^{٦٤}
6. 'Abdullâh Ibn 'Awn ^{رض}^{الله}^{٦٥}

L. Cotton Topîs

Imâm Ahmad Ibn Hambal ^{رحمه الله} wore a cotton topî.^{٦٦}

'Allâmah Suyûti ^{رحمه الله}, writes: "It seems that the topî generally worn by Nabi ﷺ was of cotton or of wool."^{٦٧}

M. Embroidered topîs

The following personalities are narrated to have worn embroidered topîs:

1. Al-Mas'ûdî ^{رض}^{٦٨}
2. Sa'îd Ibn Abul Hasan ^{رض}^{٦٩}
3. Abû Qursâfah ^{رض}^{الله}^{٧٠}

The great Khalîfah, Hârûn Ar-Rashîd, used to wear a topî on which was ascribed:

غاز حاج
"I am a warrior; I am a pilgrim"^{٧١}

N. The Tâqîyyah (الطاقية)

The Tâqîyyah is a white cotton-skullcap. The Egyptians also call it the Attaqîyyah (عرقة). It came into vogue before 100 A.H. but gained popularity much later, especially in Egypt.

The following personalities were accustomed to wearing it:

1. Ahmad Ibn Muhammad Al-Baghdâdî ^{رض}^{٧٢}
2. Mahmûd Diwân ^{رض}^{٧٣}
3. Ibrâhîm Ar-Raqî (702 AH) ^{رض}^{٧٤}

^{٦٠} ابن سعد ٢٢/٣ و رجاله رجال الصحابة

^{٦١} ابن سعد ٧/١٩٨ و رواهه ثقة

^{٦٢} ابن سعد ٧/٢١٠ و رجاله رجال الصحابة

^{٦٣} ابن سعد ٥/٥ و رجاله موثقون

^{٦٤} ابن سعد ٧/١٩٨ و رواهه ثقة

^{٦٥} ابن سعد ٧/١٩٨ و رواهه ثقة

^{٦٦} سير أعلام النبلاء ١١/٢٠٩

^{٦٧} الحارري للفتاوى ١/٨٣

^{٦٨} العطلي ٢/٣٣٦ و رجاله ثقات

^{٦٩} ابن سعد ٧/١٣٣ و رجاله ثقات

^{٧٠} العتل و معرفة الرجال لأحمد ٢/٣٥٦

^{٧١} تاريخ الطبرى ١٠/٦١٠

^{٧٢} المنظم ٢/٣٥٦، تذكرة الحفاظ ٤/١٢٨٥

^{٧٣} الدرر الكامنة لابن حجر ٦/١٥٠

4. Ibn Wazîr (730 AH)⁷⁵
5. Abul Fayyâdh Al-Jamâlî (783AH)⁷⁶
6. 'Abdul Qâdir Dowst Jîrî (561 AH)⁷⁷
7. Ibn Nahhâs (698 A.H)⁷⁸
8. Hâfiż Abû Zakariyâ (+-700 A.H) رحمه الله⁷⁹

The tâqîyyah of 'Allâmah Ibn Taymîyah رحمه الله was sold for 500 dirhams (silver coins), after his death.⁸⁰

O. A topî of felt (اللباد)

The great scholar, Ibn 'Abdus Salâm, is reported to have worn a topî of white felt.⁸¹

⁷⁴ الدرر الكاتمة لابن حجر ١٢/١

⁷⁵ الدرر الكاتمة لابن حجر ٤٤٢/٥

⁷⁶ الدرر الكاتمة لابن حجر ٥٠٠/٥

⁷⁷ سير أعلام النبلاء ٤٤٩/٢٠

⁷⁸ معجم الشيرخ للذهبي ١٣٧/٢

⁷⁹ كتاب المغرب في حل المغارب (١٥٠)

⁸⁰ البداية والنهاية ١٣٦/١٤

⁸¹ در الفضامة ص ٢٠

P. A topî with holes

In spite of an exhaustive search we were unable to find any mention of a topî with many holes pierced in it. However 'Abdullâh ibn 'Abbâs رضي الله عنه narrates:

كان لرسول الله ﷺ قلنسوة أسماط - أي جلد - و كان فيها ثقبة

"Rasûlullâh ﷺ had a topî of leather, which had a hole in it."⁸²

The great scholar, Abû Bakr Ibn 'Arabî رحمه الله, has written in his commentary of Tirmizî, 'Aridhatul Ahwazhi:

"The ruling regarding topîs is that they should be flat, not domed, however if one feels that he needs to protect his head from the steam rising from it by making the topî dome-shaped with holes in it, then this can be done as a medical remedy and should not be done out of pride or to distinguish oneself from others."⁸³

However, as already mentioned, wearing any type of topî will, inshâ Allâh, allow one to accrue the reward of practising on the Sunnah of wearing a topî.

⁸² رواه ابو الحسن البلاذري في تاريخه، كذا في سبل المدى ٢/٢٨٤ . و له شاهد في حديث أبي سليم عند ابن أبي عاصم في الأحاديث المأثورة ٢٠٢/٢ ولكن فيه ضعف شديد.

⁸³ عارضة الأسودي ٢٤٢/٧

Q. Hard topīs

In addition to wearing topīs of soft material it was the practice of Nabi ﷺ and the Sahābah رضي الله عنهم to wear topīs of hard material. This may be deduced from the following:

- 'Abdullāh Ibn 'Abbās رضي الله عنهما mentions that Rasūlullāh ﷺ had a topī of leather.⁸⁴
- The many narrations showing the wearing of thick topīs, containing padding and an inner lining.
- The narrations concerning the high topīs worn by our Salafus Sālih also indicate that those topīs were of firm and solid materials thereby enabling them to stand up high and not fall in.
- The use of the topī as a sutrah (barrier) also bears out the same point.
- The hadīth of Anas Ibn Malik رضي الله عنه that when performing wudhū, Nabi ﷺ would lift up his turban and make masah underneath it, without the turban unravelling.⁸⁵
- A hadīth to this effect, narrated by 'Atā رحمه الله .⁸⁶
- Lifting the turban and making masah beneath it has also been narrated as the practice of:
 1. Ibn 'Umar رضي الله عنهما .⁸⁷
 2. Ibrāhīm An-Nakha' رحمه الله .⁸⁸

It would only have been possible to lift the turban off the head without it unravelling, if the topī on which it was tied was made of a firm material.

This is also borne out by the following statement of Shaikh Ibni 'Arabī رحمه الله , "A turban without a topī underneath is not very stable as it could unravel especially during wudhū. By tying it on a topī, the turban becomes steady and its shape is greatly enhanced."⁸⁹

These benefits mentioned by 'Allāmah Ibni 'Arabī رحمه الله , can only be accrued if the topī is hard. A turban on a soft topī normally unravels when the topī is removed and doesn't really improve the shape.

⁸⁴ رواه أبو الحسن البلاذري في تاريخه، كتاب في سبل المدى ٧ / ٢٨٤

⁸⁵ أبو داود ص ١٩ (١٤٢)، ابن ماجه ص ٤١ (٥٦٤)، الماكم ١/١٦٩ وفيه أبو معقل مجاهيل ولكن سكت عنه أبو داود والشذري فهو صالح.

⁸⁶ ابن أبي شيبة ١/٣٦١ مرسلا و رجاله رجال الصحيح، قال البيهقي ٦١/١ : قد رويانا معاذ مرصولا في حدث المغيرة.

⁸⁷ الدارقطني في سننه ١٠٧١ و قال الشیخ عظیم آبادی فی تعلیقہ: اسناده صحيح.

⁸⁸ ابن أبي شيبة ١/٣٦١ و رجاله رجال الصحيح.

⁸⁹ عارضة الأسودي ٢/٢٤٤ و القطعة الأخيرة من شرح المناري على الشعائلي ١/٢٠٣

The Khalifah's tolerance

Ubaidullâh ibn Sulaimân, the minister of the Khalifah Al-Mu'tadhid, mentions:

I was once in the presence of the Khalifah while a servant was swatting the flies that were around him. A sudden slip of the hand caused the swatter to knock off the Khalifah's topî. I watched with a deep sense of foreboding growing within me, fearing the consequences of this deadly blunder.

However, the Khalifah simply placed the topî back on his head and said to the other servants, "Tell this unfortunate one to take a rest. It seems that we caught him dozing. In the future, increase the number of servants appointed to operate the fly-swatters."

The Minister says that I then began praising the Khalifah and thanking him for his tolerance, but he simply replied, "This poor soul did not do it willfully, he just happened to doze off.

Punishment and reproach are only for one who intentionally commits a wrong not for one who blunders or errs."⁹⁰

Mujâlid says: I once asked Sha'bî the reason for it being popular amongst the people that Qâdhî Shurayh is craftier and wilier than a fox. Sha'bî replied: The reason is that when Shurayh would go out (in the fields) to perform salâh a fox would stand in front of him and imitate him, thus distracting him from his salâh. When this became too much for Shurayh, he removed his kurta and placed it on a pole, putting his turban and topî on top of it (thus creating a dummy). The fox came and stood in front as normal and thus wasn't prepared for Shurayh who caught him from behind. This is why he is said to be craftier and wilier than a fox. (Tahzîbul Kamâl Vol.12 Pg. 444)

When should the topî be worn?

Although it was the practice of Rasûlullâh ﷺ and the Sahâbah رضي الله عنهم to cover their heads at all times, special emphasis was given to covering the head during the following occasions:

A. When performing salâh

Imâm Bukhârî رحمه الله في his Sahîh mentions the statement of Hasan Basrî رحمه الله :

كان القوم يسجدون على العمامة و القنسوة

"The Sahâbah رضي الله عنهم would perform sajdah (prostrate) on turbans and topîs."¹

Wâil Ibn Hujr رضي الله عنهم mentions that he performed salâh with Nabi ﷺ and the Sahâbah رضي الله عنهم who were wearing burnuses (i.e. covering their heads with hoods).²

Ibrâhîm An-Nakha'î رحمه الله في mentions that it was the practice of the Sahâbah رضي الله عنهم to perform salâh wearing burnuses.³

Faltân Ibn 'Âsim رضي الله عنهم mentions that he found Nabi ﷺ and the Sahâbah رضي الله عنهم performing salâh wearing burnuses.⁴

¹ البخاري تعلينا - باب المسحود في شدة الحر ص ٥٦ - و حزم به ومعلوم أن تعليلات البخاري مشبولة إذا حزم به وأما قول الحافظ وصلة ابن أبي شيبة (٢٩٨/١) فليس في المطرب ذكر القنسوة ولا عند عبد الرزاق ٤٠٠/١ ولا البيهقي ٤٠٦/٤ و أشد أعلم

² ابن خزيمة ١/٢٣٢ و قال محققه: استناده صحيح، و رواه أبو داود ص ١٠٥ (٧٢٨)

³ المصنف لعبد الرزاق ٤٠١/٤ و رجاله رجال الصحيح

This shows us that performing salâh with the head covered was the practice of all the Salafus-Sâlih (pious predecessors).

Nnarrations explicitly mentioning that the following great personalities were seen performing salâh with their heads covered:

1. 'Abdullâh Ibn 'Umar رضي الله عنهما ^٥
2. Suwayd Ibn Gafalah رضي الله عنهما ^٦
3. Shurayh ^٧
4. 'Alqamah ^٨
5. Aswad ^٩
6. Masrûq ^{١٠}
7. Abû Mushir ^{١١}
8. 'Abdur Rahmân Ibn Yazid ^{١٢}
9. Sa'îd Ibn Jubayr ^{١٣}
10. Ahmad Ibn Abî Hawârî ^{١٤}
11. Sâlim Ibn 'Abdullâh ^{١٥}
12. 'Âmir Ibn 'Abdullâh ^{١٦}

⁴ رواه ابن قانع في مصححه (١٥٣٤) و أبو نعيم في تاريخ اصبهان ٢/٥٦٧ و الطبراني

⁵ الكبير و قال للبيهقي في المجمع (٢٢٢٦): رجاله موثقون.

⁶ ابن سعد ١٣١/٤ و رجاله رجال الصحيح

⁷ ابن سعد ١٣٢/٦ و رجاله موثقون

⁸ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ٦/١٩٠ و رجاله رجال الصحيح

⁹ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ٦/١٥٢ و رجاله رجال الصحيح

¹⁰ ابن سعد ١٣٧/٦ و المصنف لابن أبي شيبة ٢٩٧/١ و رجاله رجال الصحيح

¹¹ المصنف لابن أبي شيبة ٢٩٨/١ و ابن سعد ٦/١٣٩ و رجاله رجال الصحيح

¹² تاريخ دمشق ٤٣٤/٢٢

¹³ المصنف لابن أبي شيبة ٢٩٧/١ و ابن سعد ٦/١٧٥ و رجاله رجال الصحيح

¹⁴ المصنف لابن أبي شيبة ٢٩٨/١ و رجاله رجال الصحيح

¹⁵ تاريخ دمشق ٤٤٩/٤٩

¹⁶ أورس المساك ٢٠٢/٣ و ابن أبي شيبة ٢٩٨ و فيه أسامي بن زيد العطري هو ضعيف

13. 'Abdullah Ibn Mudrik ¹⁷
 14. Imām Ahmad Ibn Hambal ¹⁸
 15. Ibn 'Abdus Salām ¹⁹ رَحْمَةُ اللَّهِ عَلَيْهِ

The Fatwā of Shaikh Rashīd Rīdhā

The Egyptian scholar , Shaikh Rashīd Rīdhā, the author of 'Tafsīrul Manār', who in spite of being very famous for his modern thinking, authored the following article, which was published in the Egyptian magazine 'Al-Manār' ²⁰:

"While it could be considered correct to say that it is not Makrūh (disliked in Sharī'ah) to perform salāh with the head uncovered, its not being Makrūh is only applicable when performing salāh alone at home without forming a habit of leaving the head uncovered.

As for one who:-

- A. Makes a habit of leaving the head uncovered, or
- B. Keeps his head uncovered when performing salāh in jamā'ah with others whose heads are covered, or
- C. Insists on leaving his head uncovered in the masjid in the presence of such people who dislike this action of his and will engage in his criticism

¹⁶ الزهد لأحمد ص ٢٢٦ و رجال الصحيح إلا محمد بن مصعب وقد ذكر

¹⁷ تاريخ دمشق ٢٤/٢٢

¹⁸ سر أعلام البلا ٢٠٩/١١

¹⁹ در الغمامه ص ٢٠

²⁰ السنن والمبتدعات ص ٥٠

then in all these instances, it is makrūh (reprehensible) to leave the head uncovered.

The reason for the first instance being makrūh is that he has adopted a habit that is not backed by any legitimate proof. Rather what he is doing is in direct conflict to what was the accepted practice from the beginning of Islam.

The second instance is Makrūh because he is opposing the majority, which is forbidden in Islam.

As for the third instance, it is Makrūh because this person would be the cause of people falling into the sin of backbiting and this action will result in his becoming ill-reputed.

As for the statement that it is sometimes better to perform salāh with the head uncovered as this leads to greater humility, this is nothing but expressing one's opinion in a matter of Sharī'ah (Islamic Law) which does not accept anyone's subjective opinion (Some of our jurists disagree with him on this point). This argument can be challenged by the fact that it actually leads to one adopting a resemblance to the Christians and others who are in the habit of praying with their heads uncovered and it is well known that we have been prevented from imitating them even in habits (not to speak of acts of worship).

It can also be countered by the fact that the accepted trend around us is that the proper attire to be adopted when visiting the 'Ulamā and the pious, consists of (amongst others) a topī or turban."

The Fatwâ of 'Allâmah Kowtharî

The following is a summary of a fatwâ by 'Allâmah Muhammad Zâhid Kowtharî رحمه الله ، a world-renowned Muhadith and Faqîh who held a prominent post in the Ottoman Khilâfah in Turkey and who later went on to emerge as one of the greatest scholars Egypt has ever seen.

'Allâmah Kowtharî رحمه الله ، writes:

People often ask concerning the ruling of performing salâh bareheaded without an excuse. This question has come to the fore, due to the emergence of a group who seem to take delight in denying those actions, which are accepted by the Muslims and have been passed down from generation to generation. They strive hard to cause discord in the masjid and greatly resemble the Khawârij (a deviant sect which emerged in the time of 'Alî رضي الله عنه) in that they lay great stress on trivial matters while ignoring major issues.

The ruling concerning the salâh of a person bareheaded without an excuse, it that it is valid if all the conditions and pre-requisites are met, however this is in direct conflict to what has remained the practice of all the Muslims throughout the ages.

It also entails emulation of the Christians in that they worship bareheaded, as is well known.

Allâh Ta'âlâ has ordered the Muslims:

خذوا زينتكم عند كل مساجد

"Adopt clothing of beauty when performing salâh"

Leaving the head uncovered is discarding this beauty.

Imâm Baihaqî رحمه الله ، narrates that Nabî ﷺ said: -

"When performing salâh, one should wear two items of clothing as the most deserving being for whom you should dress up, is Allâh." ²¹

Imâm Baihaqî رحمه الله ، has also mentioned the following incident.

Nâfi' رحمه الله ، the slave of Ibn 'Umar رضي الله عنهما says that Ibn 'Umar رضي الله عنهما saw him performing salâh wearing only one item of clothing. He rebuked him saying, "Have I not given you clothing?" "Yes, you have!" replied Nâfi'. "So who," asked Ibn 'Umar رضي الله عنهما "has more right that you dress up well for him? Allâh Ta'âlâ or the people!" ²²

It is on this basis, that the fuqahâ (jurists) say that it is Makrûh (reprehensible) to perform salâh wearing such clothing in which one would not normally present oneself in front of those whom he holds in high esteem.

There exists absolutely no doubt in the fact that it has always remained the practice of the Muslims not to appear bareheaded in front of those whom they respect. In the very same way, salâh performed bareheaded would be reprehensible in the light of Sharî'ah.

²¹ السنن الکبریٰ ۲/۲۲۶

²² السنن الکبریٰ ۲/۲۲۷

A few doubts cleared

'Allâmah Kowtharî رحمه الله, has also most graciously provided us answers to a few doubts, which arise on this topic.

1. *Misconception:* The âyah "Adopt clothing of beauty when performing salâh" was revealed to censure the disbelievers who would perform tawâf (circumambulate) around the Ka'bah, naked and has nothing to do with covering the head.

Answer: It is a well-known principle of Tafsîr (commentary of the Qur'ân) that an âyah is not restricted to the particular incident concerning which it was revealed. Rather it would encompass all such situations that fall under its scope. Therefore we find all the mazhâhib are unanimous on the point that it is mustahab (preferable) to wear a topî (or turban), upper garment and lower garment when in salâh. This is mentioned by Imâm Nawawî رحمه الله, in Al- Majmû' and by 'Allâmah Halbî رحمه الله, in Sharhul Munayah.²³

2. *Misconception:* The âyah concerns covering the private parts, not the head.

Answer: 'Allâmah Abû Hayyân, the renowned Mufassir (commentator of the Qur'ân), has beautifully explained this point in the following manner:-

"The order to adopt 'beauty', in this ayah, is specific to salâh. Therefore 'beauty' cannot refer to covering the private parts

²³ الجمع ٢/١٧٥، غيبة المستعلم ص ٢١٤

since we are ordered to cover them at all times, not only during salâh. 'Beauty' will therefore, in this case, have to mean something else viz. that with which one beautifies himself."²⁴

Thus we can say without any doubt that the covering of the head is part of 'beauty' and this has always been the custom from the early days of Islâm. It is for this reason that in no time or place has this ever been seen (in the past) that the Muslims are forming the rows for salâh, bareheaded. Anyone who denies this is just being pigheaded. We hereby understand that there exists no proof at all to show that 'beauty' does not include covering the head.

3. *Misconception:* It is Sunnah to perform salâh bareheaded as Nâbî ﷺ performed salâh without a topî. It is reported that he would remove his topî and place it as a sutrah (barrier) in front of him during salâh.

Answer: It is mentioned in Sharhush Shamâil and other books that this narration is weak; therefore no attention should be given to it. It has not been mentioned in any of the reliable collections of hadîth, so how can it contest the covering of the head in salâh, which has remained the accepted practice of the Muslims throughout the ages! Yes, we do find that Hadhrat 'Umar رضي الله عنه would stop the women slaves from covering their heads, so those who insist on keeping their heads open, probably count themselves among the women slaves and would like to emulate them during salâh, as this is not becoming of men.

²⁴ نفس البحر الخريط ٤/٢٩٢

(If we do accept that Nabi ﷺ used his topī as a sutrah, then we find that 'Allāmah Muñāwī has mentioned that this was at an instance when Nabi ﷺ did not have anything else to use as a sutrah.²⁵ This was done to show that it is permissible to perform salāh without a topī, even though this would be makrūh for us, not for Nabi ﷺ. This is similar to the instances where Nabi ﷺ urinated or drank standing. These actions are makrūh for us, but were carried out by Nabi ﷺ to show that they are not harām. *The paragraph between the parentheses is by the author not by 'Allāmah Kowtharī*)

4. *Misconception:* The head is left uncovered during Haj; there should therefore be nothing wrong with leaving it uncovered during salāh.

Answer: Haj is a unique act of worship performed at a specific time and place; therefore leaving of the head uncovered at other times cannot be established from it.

The gist is that it is not proven that Nabi ﷺ ever performed salāh bareheaded without an excuse, whereas leaving the head uncovered when praying is the habit of the Christians.²⁶

B. When entering the toilet

Imām Baihaqī رحمه الله mentions:

عن عائشة عليهما السلام قالت: كان رسول الله إذا دخل الخلاء غطى رأسه
وإذا أتى أهلة غطى رأسه

'Aishah رضي الله عنها narrates that when Nabi ﷺ entered the toilet he would cover his head.²⁷

Imām Baihaqī also reports:

عن حبيب بن صالح رحمه الله مرسلاً: كان رسول الله إذا دخل الخلاء
لبس حذاءه وغطى رأسه

Habib Ibn Sālih رحمه الله reports that when Nabi ﷺ entered the toilet, he would wear shoes and cover his head.²⁸

²⁷ رواه البيهقي في السنن الكبرى ١/٩٦ و قال: هنا الحديث أحد ما أنكر على محمد بن يونس الكوفي، وقال ابن عدي ٢/٥٥٥: وهذا لا أعلم به رواه غير الكوفي بهذا الاستناد... اخ. قال الترمذى في المجموع ٢/١١٣ في حدث الكوفي: هو ضعيف. قال عبد العبد الضعيف: تابعه أبو عمالد بزید العمى عند ابن الأعرابي في كتاب المعجم (١٠٨٥) و تابعه أيضاً علي بن حبان عند أبي نعيم في الخلية ٧/١٥٨ فنهر قوي أن شاهد الله.

²⁸ رواه البيهقي في السنن الكبرى ١/٩٦ عن حبيب بن صالح مرسلاً، و قال المنارى في فرض القدير (١٦٦٧): فيه أبو بكر بن عبد الله قال النهى: ضعيف. و نقله الترمذى في المجموع ٢/١١٣ و قال: وقد اتفق العلماء على أن الحديث المرسل والضعيف و الموقوف يتسامح به في فضائل الأعمال و يعمل بمقتضاه و هذا منها، له و قال العزيزى ٤/٦١ قال الشيخ: حديث حسن لغوره.

²⁵ فرض القدير (٧١٦٨)

²⁶ مقالات الكوثري ص ١٢٠

Imâm Abdur Razzaq رحمه الله reports:

عن عائشة قالت: قال أبو بكر : "استحيوا من الله فاني لا دخل الخلاء
فأقشع رأسى حياء من الله عز و جل"

'Âishah رضي الله عنها narrates that Abû Bakr رضي الله عنه said: "Show respect in front of Allah, for I certainly cover my head when entering the toilet, due to respect for Allah."²⁹

Covering the head with a topî when entering the toilet has also been narrated from:

1. Anas Ibn Mâlik ^{رضي الله عنه}³⁰
2. Abû Mûsâ Ash'arî ^{رضي الله عنه}³¹

'Allâmah Munâwî writes in his famous commentary 'Faidhul Qadîr' (Hadîth no.6667), explaining the reason for Nabi ﷺ covering his head upon entering the toilet:

حياء من ربه تعالى ولأن تنطية الرأس حالقضاء الحاجة أجمع لسام البدن وأسرع
خروج الفضلات ولاحتسال أن يصل شعره ريح الخلاء فيعلق به. قال أهل الطريق:
ويجب كون الإنسان فيما لا بد منه من حاجته حتى يحمل مستور

"It was done out of respect for Allâh and because covering the head when answering the call of nature causes the pores to contract

²⁹ كفر العمال (٨٥١) عن سفيان، ورواه عبد الرزاق و هو في حياة الصحابة ٢/٥٥٤

واعلاء السنن ١/٣٢٢ و قال البيهقي ٩٦/١ وهو صحيح

³⁰ عبد الرزاق ١/١٩٠ و البيهقي في السن الكخرى ١/٢٨٥ و فيه سعيد بن عبد الله

قال أبو حاتم: ليس بالغوري

³¹ المصنف لابن أبي شيبة ١/٣٤ و الطبل لأحمد ١/٢٠٢ و رجاله رجال الصحيح

thereby allowing quicker emerging of faeces. It also prevents the bad smell of the toilet from getting onto the hair. The 'Ulamâ of Tasawwuf maintain that it is necessary for a person to be respectful, shy and concealed when answering the call of nature."

A highly authentic narration of Sahîhul Bukhârî also shows that covering the head while answering the call of nature was a norm in the time of the Sahabah رضي الله عنهم.³²

C. When eating

Farrqad رضي الله عنه narrates:

أكلت مع رسول الله ﷺ و رأيت عليه قلنسوة بيضاء في وسط رأسه

"I ate with Rasûlullâh ﷺ and I saw a white topî placed on the centre of his head."³³

'Âishah رضي الله عنها narrates that Rasûlullâh ﷺ said:

أكل كما يأكل العبد

"I eat in the manner a slave eats"³⁴

³² صحيح البخاري (٥٧٧) في قصة قتل أبي رافع . وانظر أثر الحديث الشريف محمد عراة ص ١٤٧

³³ رواه ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل المدى

و نقله الحافظ في الإصابة ٥/٢٠٧ و سكت عنه

³⁴ قال البيهقي في المجمع (١٤٢١٠): رواه أبو يعلى و إسناده حسن

It is therefore necessary for us to display our humility and subservience to Allâh Ta'âlâ while eating. Covering the head helps greatly in achieving this goal.

It should be borne in mind that it is not forbidden to eat with the head uncovered. Many people greatly exceed the bounds by laying too much stress on this point, while others insist on leaving it out completely. We are امة وسطى i.e. Such a nation who neither exceed the bounds nor do we exercise any deficiency in Dîn.

D. When cohabiting

Abû Nuaim رحمه الله reports:

عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا دخل الحمام غطى رأسه
وإذا أتى أهلة غطى رأسه

'Aishah رضي الله عنها narrates that when Nabî ﷺ entered the toilet he would cover his head and when cohabiting with his wives he would cover his head.³⁵

Ummu Salamah رضي الله عنها also narrates that Nabî ﷺ would cover his head during cohabitation.³⁶

Covering the head on this occasion could also refer to wearing a scarf or shawl or even to covering ones body with a sheet.

This is supported by another narration of Ummu Salamah ^{رضي الله عنها}³⁷ and by an extremely weak narration of 'Âishah رضي الله عنها wherein she mentions: "Whenever Nabî ﷺ cohabited with any of his wives he would cover his head with a shawl."³⁸

Imâm Ghazâlî رحمه الله has also mentioned this in his *Ihyâ 'Ulûm Uddîn* (Vol. 2 Pg. 46).

E. When out in battle

Ibn 'Abbâs رضي الله عنهما mentions:

ويلبس ذات الآذان في الحرب

"Rasûlullâh ﷺ would wear a topî with earflaps when out in battle."³⁹

Nabî ﷺ's wearing a topî in battle has also been narrated by:

1. 'Abdul Rahmân Ibn Zayd رضي الله عنهما⁴⁰
2. Makhûl رضي الله عنهما⁴¹
3. Wâthilah Ibnu'l Asqa رضي الله عنهما⁴²

³⁷ تاريخ بغداد ١٦٢/٥ وفيه معروف أبى الخطاب وهو ضعيف ،

³⁸ أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأنصاري ضعيف جداً ،

³⁹ ابن عساكر و قد مر في "باب الطربولة"

⁴⁰ رواه البلاذري في تاريخه، كذلك في سبل المدى ٢/٢٨٧

⁴¹ رواه ابن أبي شيبة في مصنفه، كذلك روى له في الكهر (٣٠١٢) ولكن لم يحده في المطروع من المعنف، وهو في جامع الأحاديث والمراسيل (٢٠٠٢٧)

⁴² ابن عساكر ٧٨/٤٥ و الحاروي للسيوطى ٤٠٥/١ و الطبراني في الكبير ٦٢/٢٢ و قال المبishi

في المجمع (٧٩١٧) فيه بقية و عمرو الشامي و بقية ثقة لك مدحى و عمرو لم أعرفه.

³⁵ أبو نعيم في الحلية ٧/١٥٨ و مر التفصيل في "باب لبس الفلسفة عند دخول الحمام".

³⁶ قال العرافي: رواه الخطيب باستاد ضعيف، الإعماق ٥/٣٧٢ و فيض القدير (٦٥٣٦)

In the same way we find Imām Bukhārī رحمه الله ، narrating in his Sahīh, from Anas رضي الله عنه that when Nabī ﷺ passed by the ruins of Thamūd, on the way to Tabūk, he covered his head (with his shawl) and quickened the pace of his conveyance.⁴³

Hāfiẓ Ibn Hajar رحمه الله ، mentions the following incident.

Ja’far Ibn ‘Abdullāh narrates that Khālid Ibn Walīd رضي الله عنه could not find his topī on the day of the Battle of Yannūk. He ordered the army to search for it but it could not be found. The search was repeated and it was eventually found. It turned out to be an old topī. Khālid رضي الله عنه explained that when Rasūlullāh ﷺ shaved his hair off during ‘umrah, people rushed to get the hair from the side of his رضي الله عنه head, while I managed to acquire the hair from just above the forehead. I then placed the hair in this topī. Whenever I participated in a battle keeping this topī with me, we were granted victory.⁴⁴

Mahīnūd Ibn Labīd رضي الله عنه narrates that on the day of Badr, Rasūlullāh ﷺ said: “The angels have adopted their insignia, so should also adopt yours.” The Sahābah رضي الله عنه then placed pieces of wool in their helmets and topīs, as distinguishing marks.⁴⁵

Wearing the topī in battle was the practice of many great personalities. From amongst them are:

1. ‘Abdullāh Ibnu'l Mubārak رحمه الله

⁴³ قال العبد الضعيف: أشاروا أنَّ عمر بن سليمان الدمشقي وله ترجمة عند ابن عساكر ٧٨/٤٥

⁴⁴ صحيح البخاري (٤٤١٩)

⁴⁵ الإصابة ٩٩/٢، صفة الصفة ٢٩١/١، الطبراني في الكبير ٤/١٠٥ و رجاله رجال الصحيح

⁴⁶ ابن سعد ١٦/٢ و المخازن للواقدي ٧٥/١ و رجاله ثقات إلا الواقدي وهو مقبول في المخازن

2. Husain Ibni 'Alī رضي الله عنه⁴⁷
3. Khālid Ibnu'l Walīd رضي الله عنه⁴⁸
4. Hārūn Ar-Rashīd رضي الله عنه⁴⁹

‘Allāmah Tabārī رحمه الله ، narrates that the Khalīfah Al-Ma'mūn and his entire army wore green attire; to such an extent that even their topīs were green.⁵⁰

There are many narrations showing that Nabī ﷺ covered his head with a helmet when in battle, however we have chosen not to include those narrations as the object it was protection and is thus out of the scope of our discussion.

F. When imparting knowledge

‘Umar رضي الله عنه mentions that Rasūlullāh ﷺ was narrating a hadīth to them during which he lifted up his head causing his topī to fall to the ground.

The narrator mentions that it could refer to the topī of Rasūlullāh ﷺ or to the topī of ‘Umar رضي الله عنه i.e. when ‘Umar رضي الله عنه narrated the hadīth to his students he lifted his head up thereby causing his topī to fall to the ground.⁵¹

⁴⁶ شعب الإيمان ١٦٧/٢

⁴⁷ البداية والنهاية ١٨٦/٨ و تاريخ الطري ص ٢٧٥٦

⁴⁸ الإصابة ٩٩/٢، صفة الصفة ٢٩١/١، الطبراني في الكبير ٤/١٠٥ و رجاله رجال الصحيح

⁴⁹ تاريخ الطري ١٠٦/١٠

⁵⁰ تاريخ الطري ٣/١١

⁵¹ رواه الترمذى ص ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب... أخ و قال ابن كثير في تفسره

We learn from the above hadîth that the topî was worn while imparting the knowledge of hadîth. This is because the knowledge of dîn is an extremely valuable and noble gift of Allâh which demands utmost respect and honour.

It is in the same light that we find Imâm Mizzî رحمه الله mentioning regarding Imâm Mâlik رحمه الله :

كان مالك إذا أراد أن يخرج يحدث توضأ وضرعه للصلوة ولبس أحسن ثيابه
ولبس قلنوسة ومشط خبيثة

When Imâm Mâlik رحمه الله intended to narrate hadîth, he would perform wudhû, wear his best clothing, wear a topî and comb his beard. When asked the reason for doing this, he said: "This is how I show respect to the ahâdîth of Rasûlullâh ﷺ."⁵²

G. When seeking knowledge

Ibn Mas'ûd رضى الله عنه narrated from Nabi ﷺ that Mûsâ رضى الله عنه wore a topî when he spoke to Allâh (and thereby received the knowledge of prophethood).⁵³

Seeking knowledge demands great humility and respect and covering the head is a great aid in achieving this.

⁵²: ر. مكتندا رواه علي بن المديني عن أبي داود الطيالسي عن ابن طبيعة و قال هذا إسناد مصرى صالح

⁵³: مذنب الكمال ١٧/٢٨٦ و هو مستند في كشف الغطا في فضل المروط من ٣٣

⁵⁴: رواه الترمذى ص (١٧٣٤) و قال: هذا حديث غريب لا نعرف إلا من حديث حميد الأعرج.. اخر. وقال العزيزى (٤/٣): هو حديث ضعيف

It was the practice of our Salafus Salih to cover their heads with both turbans and topîs when seeking the valuable knowledge of dîn.

The great muhaddith, Hadhrat Shaikh Zakarîyâ Khândehlawî رحمه الله ، writes in his commentary of Muattâ Imâm Mâlik, that when Imâm Mâlik رحمه الله ، was still very young and decided to set out in the search of knowledge, his mother placed a long topî on his head and tied a turban around it. This then remained his practice throughout his life.⁵⁴

Hâfiż Ibn Hâjî رحمه الله ، writes that it was the practice of Imâm Muslim رحمه الله ، to attend the lessons of his teacher, Imâm Zuhâlî رحمه الله ، wearing a turban.⁵⁵

H. When ruling and passing judgements

The wearing of the topî was not only the practice of the 'Ulâmâ and the pious but was also always held fast onto by the man on the street and by the leaders as well. We have been ordered by Nabi ﷺ to hold fast to the practices of the Rightly-Guided Khulafâh (Islâmic rulers). It was their practice to wear the topî, thus it would be our duty to hold fast to this Sunnah as well.

⁵⁴: مقدمة أرجح المسالك ١٦/١ و أسلنه الخطيب في الجامع لأحكام الراوي وأداب الساعي ٢٨٤/١

⁵⁵: هدى السارى مقدمة فتح البارى ص ٤٩١

The following are a number of Khulafā (Islāmic rulers) and judges from whom wearing the topī is narrated:

1. 'Umar ^{٥٦}
2. 'Uthmān ^{٥٧}
3. 'Alī ^{٥٨}
4. 'Umar Ibn 'Abdul 'Azīz ^{٥٩}
5. Hārūn Ar-Rashīd ^{٦٠}
6. Al-Muayyid ^{٦١}
7. Al-Mu'tadhid ^{٦٢}
8. Abū Ja'far ^{٦٣}
9. Salāhuddīn Ayyūbī ^{٦٤}
10. Qādhī Shurayh ^{٦٥}
11. Qādhī Dhiyā Uddīn ^{٦٦}
12. As-Saffār ^{٦٧}
13. Al-Juzhū'ī ^{٦٨}
14. Ibrāhīm Ibnu'l Mahdī ^{٦٩}

^{٥٦} ابن أبي شيبة ٦/٣٧، البداية النهاية ٧/٨٧ و في مستند الروياني ١/١٩٠، نسخة

^{٥٧} الجرح و التعديل ٩/١١٩ و تاريخ دمشق ٧/١٣٧.

^{٥٨} ابن سعد ٢/٢٢ و رجاله رجال الصبح

^{٥٩} ابن سعد ٥/٢١٤ و الأحاديث المثان ٢/٤٤٢ ر ٥/٤٤٢.

^{٦٠} البداية و النهاية ١٠/٢٠٣ و تاريخ الطبرى ١٠/١٠٦.

^{٦١} سر أعلام النبلاء ١٧/١٦

^{٦٢} البداية و النهاية ١١/٩١

^{٦٣} ابن سعد ٣/١٨٣ و فيه ثني بن عمران ، قال أبو حاتم: شيخ مدن بجهول

^{٦٤} سر أعلام النبلاء ٢١/٢٨١

^{٦٥} فتح الباري ١٣/١٥٥ و ابن سعد ٦/١٨٩ و رجاله رجال الصبح

^{٦٦} الرازي للرؤبات ص ٧١

^{٦٧} سر أعلام النبلاء ١٢/٥١٧

^{٦٨} تاريخ بغداد ٣/٢٠٦

15. Al-Qāim Bi-Amrillāh ^{٧٠}
16. Al-Musta'īn ^{٧١}
17. Al-Wâthiq Billâh ^{٧٢}
18. Muhammad Ibnu'l Wâthiq ^{٧٣}
19. Al-Mamûn ^{٧٤}
20. Al-Mansûr ^{٧٥}
21. Abû 'Umaitir ^{٧٦}
22. Marwân ^{٧٧}.

'Allâmah Firozâbâdî has written that the judges of that time would wear a topî known as the Danniyah.^{٧٨}

^{٦٩} تاريخ بغداد ٨/٣١٣

^{٧٠} تاريخ بغداد ٩/٤٠٢

^{٧١} تاريخ الطبرى ١١/٢٠٥

^{٧٢} تاريخ الطبرى ١١/١٤٥

^{٧٣} تاريخ الطبرى ١١/١٤٥

^{٧٤} تاريخ الطبرى ١١/٢

^{٧٥} تاريخ الطبرى ٩/٢٩٧

^{٧٦} تاريخ دمشق ٣/٤٢٢

^{٧٧} الأحاديث المثان ١/٢٩٣

^{٧٨} القاموس

Taqannu'

Taqannu' is the covering of the head and a portion of the face with a scarf, shawl or similar item of clothing.⁷⁹

In addition to wearing a topī and tying a turban, it was the habit of Nabi ﷺ and the Sahābah رضي الله عنهم to cover their heads with a shawl.

My dearest colleague, Mufti Muhammad Amin Qāsim greatly eased my task by collecting Ahādīth concerning the *taqannu'* of Rasūlullāh ﷺ. These number approximately twenty narrations from about thirteen different Sahābah رضي الله عنهم. If the narrations concerning the *taqannu'* of the Sahābah رضي الله عنهم are gathered, the number is sure to go into the hundreds.

We will suffice on the following narration of Anas رضي الله عنهم:

كان رسول الله صلى الله عليه وسلم يكتفي بالغطاء

"Nabi ﷺ would practise *taqannu'* with great consistency and regularity"⁸⁰

'Allāmah Suyūtī رحمه الله has written that there exists no difference of opinion in accepting *taqannu'* to be *Sunnah*.⁸¹

'Allāmah Ibn Hajar Al-Haitamī رحمه الله، writes:

" 'Taqannu' is to place a sheet of cloth on top of the topī or turban. This will be used to cover part of the face and would then be wrapped under the chin and thrown onto the shoulders. All 'Ulamā agree that this act is desirable in Sharī'ah, in fact it is greatly emphasised upon during salāh and when attending jumu'ah and other public functions. A number of authentic ahādīth have been narrated concerning this action, its benefits and encouragement towards adopting it. This has also been narrated from a large number of Sahābah رضي الله عنهم and other Salafus Sālih."⁸²

Nabi ﷺ is reported to have mentioned regarding it:

"This is an item of clothing for which sufficient gratitude has not been expressed."⁸³

Nabi ﷺ is reported to have worn many different colour shawls viz. red, black, green etc.

These will, Inshā Allāh be discussed with greater detail in a future publication. "

⁷⁹ شرح الزرقاني على المواعظ ٢٠٩/٦ ، فتح الباري ٢٧٤/١٠

⁸⁰ الترمذى في الشمائل ص ٣ و ابن سعد ٢٥٦/١ و حسنة الشيخ عبد الحمازى

(السراج المحرر ١٩٠/٣) و له شاهد في حديث سهل عند البيهقي ٢٢٦/٥

⁸¹ مسنون السنول ١/٤٢٣ ، شرح الزرقاني على المواعظ ٣١١/٦

⁸² الدعامة

⁸³ ابن سعد ١/٢٥٧ و ذكره الحافظ في الفتح (٧/٢٣٥) و (١٠/٢٧٥) و سكت عنه فهر حسن.

Conclusion

We can now conclude that

- The topī is definitely a Sunnah of Rasūlullāh ﷺ.
- It has remained the practice of the Sahābah رضي الله عنهم, Tābi'īn and our pious predecessors right until our times.
- The Sunnah of covering the head will be fulfilled by any type of topī, regardless of its colour, material or style, as long as it does not entail emulation of the Kuffār or fall under any other prohibition in Sharī'ah (Islamic Law).
- The topī should be worn at all times with special emphasis given to wearing it during Salāh.
- Even more virtuous than donning a topī alone, is tying a turban on it. We should all endeavour to revive this Sunnah in our lives.

May Allāh grant us all the ability to practise on every Sunnah and to realise the Truth from Falsehood. We ask Allah to accept this work and make it a means of salvation for the author, his family and the Ummah at large.

المصادر و المراجع

اقتصرت فيها على ما عززت اليه غالباً، وما طبع منها ببروت لم اذكر مكان طبعه

التأسیس

- ١) تفسیر ابن تکیر ، دار المعرفة ١٤٠٩
- ٢) تفسیر الطبری لابن حمیر الطبری ، دار الكتب العلمية ١٤١٨
- ٣) البحر الخبیط لأبی حیان الأندلسی ، دار الكتب العلمية ١٤١٣
- ٤) تفسیر القراطینی ، دار الكتاب العربي
- ٥) الدر المنشور للسوطی ، دار الفکر ١٤٠٣

كتب الأحادیث و شروحها

- ١) إتحاف الخیرة المهرة بزاد المسانید العشرة للبوصمری ، مکتبة الرشد ١٤١٩
- ٢) إتحاف السادة المتقین بشرح إحياء علوم الدين للزیدی ، دار الفکر
- ٣) الإحسان بترتیب صحيح ابن حبان لابن بلبان ، دار الكتب العلمية ١٤١٧
- ٤) إحياء علوم الدين للغزالی ، دار القلم
- ٥) إعلاء السنن لظفر أحمد العثمانی التھانوی ، إدارة القرآن ، کراتشی
- ٦) الأمالی المطلقة لابن حجر العسقلانی ، المکتب الإسلامي
- ٧) أوجز المسالک إلى موطن مالک لزکریا الکاندھلوی ، إدارة تالیفات أشرفیہ ، ملستان

٨) بذل المجهود في حل أبي داود خليل أحمد الشهارنورى ، دار الريان للتراث ١٤٠٨

٩) تحفة الأشراف بمعرفة الأطراف ليوسف المزى ، دار الكتب العلمية ١٤٢٠

١٠) تذكرة الموضوعات محمد طاهر الفتني الكجراوى ، دار إحياء التراث العربية ١٤١٥

١١) تقريب البغية بترتيب أحاديث الخلية للهيثمى و ابن حجر ، دار الكتب العلمية ١٤٢٠

١٢) تقرير الترمذى للنهانوى ، إدارة تاليفات أشرفية ، ملنان (أردو)

١٣) تلخيص الحبير في تغريب أحاديث الرافعى الكبير لابن حجر، المدينة ١٣٨٤

١٤) التمهيد لما في الموطأ من المعانى والمسانيد لابن عبد البر، المكتبة القدوسيه ١٤٠٤

١٥) و النسخة الثانية : دار الكتب العلمية ١٤١٩

١٦) تزويه التشريع المرفوعة لابن عراق الكنائى ، دار الكتب العلمية ١٤٠١

١٧) الجامع لأبي عيسى الترمذى ، دار السلام الرياض ١٤١٦

١٨) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی ، پاکستان ،

١٩) الجامع الصحيح للبخاري ، دار السلام الرياض ١٤١٦

٢٠) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی ، پاکستان

٢١) الجامع الصحيح لمسلم ، دار السلام الرياض ١٤١٦

٢٢) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی ، پاکستان

٢٣) جامع مسانيد أبي حنيفة للخوارزمي ، دار الكتب العلمية

٢٤) جامع المسانيد و السنن لابن كثير ، دار الفكر ١٤١٥

٢٥) جمع الوسائل في شرح الشمائل للعلا على القاري ، إدارة تاليفات أشرفية ، ملنان

٢٦) الدرابة في تغريب أحاديث المداية لابن حجر العسقلاني ، دار نشر الكتب الإسلامية

٢٧) رياض الصالحين للنووى ، دار المأمون للتراث ١٤٠٩

٢٨) الزهد لأحمد بن حنبل ، دار الكتاب العربي ١٤٠٦

٢٩) السراج المنير للعزيري ، مكتبة الإيمان ، مكة

٣٠) سنن أبي داود بتحقيق الشيخ عوامة ، مؤسسة الريان ١٤١٩

٣١) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی ، پاکستان ،

٣٢) و النسخة الثالثة: دار السلام الرياض ١٤١٦

٣٣) السنن لابن ماجه ، دار السلام ، الرياض ١٤١٦

٣٤) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی - پاکستان

٣٥) السنن للنسائي ، دار السلام الرياض ١٤١٦

٣٦) و النسخة الثانية: ایچ ائم سعید کمبی ، کراتشی ، پاکستان

٣٧) السنن الكبرى للبيهقي ، دار الفكر و نشر السنة

٣٨) شرح ابن بطال على البخاري ، مكتبة الرشد ، الرياض

٣٩) شرح المناوى على الشمائل ، على هامش جمع الوسائل ، إدارة تاليفات أشرفية ، ملنان

٤٠) شعب الإيمان للبيهقي ، دار الكتب العلمية ١٤١٠

٤١) الصحيح لابن حزم ، المكتب الإسلامي ١٣٩٥

٤٢) عارضة الأحوذى بشرح صحيح الترمذى لابن العربي ، دار الكتب العلمية

٤٣) عمدة القاري شرح صحيح البخاري لبدر الدين العيني ، دار الفكر

٤٤) فتح البارى لأحمد بن علي بن محمد بن حجر العسقلاني ، دار إحياء التراث

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٤٥) الفردوس بتأثر الخطاب للديلمي ، دار الكتب العلمية ١٤٠٦
 ٤٦) فيض القدير شرح جامع الصغير للمناوي ، دار المعرفة
 ٤٧) الكاشف عن حفائق السنن شرح المشكوة للطبي ، إدارة القرآن ، كراتشي ١٤١٣

٦٣) معجم الصحابة لابن القانع ، دار الكتب العلمية ١٤١٨

٦٤) المعنى عن حمل الأسفار (تخيير الأسماء) لزين الدين العراقي ،

٦٥) هدي الساري مقدمة فتح الباري لابن حجر العسقلاني ، دار المعرفة

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٤٨) كفر العمال على المتقى الهندي ، دار الكتب العلمية ١٤١٩
 ٤٩) بجمع الزوائد للهيثمي ، دار الفكر ١٤١٤
 ٥٠) مختصر زوائد مسند البزار لابن حجر العسقلاني ، مؤسسة الكتب الثقافية ١٤١٢
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 ٥٢) مرقة المفاتيح شرح مشكوة المصايح ملا على القاري ، مكتبة إمدادية ، ملتان

١) أخلاق النبي لأبي الشيخ الإصبهاني ، دار الكتاب العربي ١٤٠٦
 ٢) الأنوار في شمائل النبي المختار للبغوي ، دار المكتبي ، دمشق ١٤١٦
 ٣) زاد المعاد في هدي خير العباد لابن قيم الجوزية ، مؤسسة الرسالة ١٤٠٦
 ٤) السيرة النبوية للذهبي ، دار الكتب العلمية ١٤٠٩
 ٥) شرح العلامة الزرقاني على الموهوب اللدنية ، دار الكتب العلمية ١٤١٧
 ٦) سبل الهدى والرشاد للصالحي الشامي ، دار الكتب العلمية ١٤١٤
 ٧) منتهى السرور في وسائل الوصول إلى شمائل الرسول للحجبي ، دار الحاوي ١٤١٩

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٥٣) المستدرك على الصحيحين للحاكم ، دار المعرفة
 ٥٤) مسند أبي عروة ، دار المعرفة ١٤١٩
 ٥٥) مسند أبي يعلى الموصلي ، دار المؤمن للتراث ١٤٠٤
 ٥٦) مسند إسحاق بن راهويه ، مكتبة الإيمان ١٤١٢
 ٥٧) مسند الإمام أحمد بن حنبل ، دار الكتب العلمية ١٣٩٨
 ٥٨) المصنف لابن أبي شيبة ، دار الفكر ١٤٠٩
 ٥٩) المصنف لعبد الرزاق ، الشركة المتحدة للتوزيع ١٣٩٠
 ٦٠) المطالب العالية بروايد المسانيد الثمانية لابن حجر العسقلاني ، المكتبة المكية ١٤١٨
 ٦١) المعجم الأوسط للطبراني ، مكتبة المعرفة ١٤٠٥
 ٦٢) المعجم الكبير للطبراني ، مكتبة فضليلة

١) أسد الغابة في معرفة الصحابة لابن الأثير الجزائري ، دار المعرفة
 ٢) الاستيعاب في معرفة الأصحاب لابن عبد البر ، دار الجليل ١٤١٣
 ٣) الإصابة في تمييز الصحابة لابن حجر العسقلاني ، دار الكتب العلمية
 ٤) الأنساب للسمعاني ، دار الكتب العلمية ١٤١٩
 ٥) البداية والنهاية لابن كثير ، دار المعارف ١٤١١
 ٦) تاريخ أبي زرعة الدمشقي للنصراني ، دار الكتب العلمية ١٤١٧
 ٧) تاريخ الإسلام للذهبي ، دار الكتاب العربي ١٤١٥
 ٨) تاريخ أسماء الثقات لابن شاهين ، دار الكتب العلمية ١٤٠٦

- ٩) تاريخ الأمم والملوك للطبرى ، دار الفكر ١٤١٨
- ١٠) تاريخ بغداد للخطيب مع ذيله ، دار الكتب العربي
- ١١) .التاريخ الكبير للبخاري ، دار الكتب العلمية
- ١٢) تاريخ مدينة دمشق لابن عساكر ، دار الفكر
- ١٣) تذكرة الحفاظ للذهبي ، دار إحياء التراث العربي
- ١٤) تعجيل المنفعة لابن حجر العسقلانى ، دار الكتب العلمية ١٤١٦
- ١٥) تقریب التهذیب لابن حجر بتحقيق محمد عوامة ، دار ابن حزم ١٤٢٠
- ١٦) التدوین في أخبار قزوین للرافعی ، دار الكتب العلمية
- ١٧) تهذیب تاريخ دمشق للبدراوى ، دار إحياء التراث العربي ١٤٠٧
- ١٨) تهذیب التهذیب لابن حجر العسقلانى ، دار الفكر ١٤١٥
- ١٩) تهذیب الكمال في أسماء الرجال للمزري ، دار الفكر ١٤١٤
- ٢٠) الثقات لابن حبان ، دار الكتب العلمية ١٤١٩
- ٢١) الجرح و التعديل لابن أبي حاتم الرازى ، دائرة المعارف ، الهند
- ٢٢) حلية الأولياء و طبقات الأصنیف لابن نعيم الأصفهانی ، دار الكتب العلمية ١٤١٨
- ٢٣) خلاصة تذهیب تهذیب الكمال للخرزجی ، مكتبة المطبوعات الإسلامية ، حلب
- ٢٤) الدرر الكامنة لابن حجر العسقلانى ، دائرة المعارف ، الهند
- ٢٥) الديباچ المذهب في معرفة أعيان المذهب لابن فر 혼 ، دار الكتب العلمية ١٤١٧
- ٢٦) سؤالات أبي عبد الآلهي أبي داود السجستاني ، دار الاستقامة ١٤١٨
- ٢٧) سير أعلام النبلاء للذهبي ، موسسة الرسالة ١٤٠٢
- ٢٨) شذرات الذهب لابن العماد ، دار إحياء التراث العربي
- ٢٩) صفة الصفرة لابن الجوزي ، دار الفكر ١٤١٢
- ٣٠) الضعفاء الكبير للعقيلي ، دار الكتب العلمية ١٤٠٤
- ٣١) الضعفاء و المتروكين للدارقطني ، موسسة الرسالة

- ٣٢) الطبقات الكبرى لابن سعد ، دار الكتب العلمية ١٤١٨
- ٣٣) العلل و معرفة الرجال لأحمد بن حنبل ، المكتبة الإسلامية تركيا
- ٣٤) و النسخة الثانية : موسسة الكتب الثقافية ١٤١٠
- ٣٥) الكاشف للذهبي بتحقيق محمد عوامة ، دار الفيلة ١٤١٣
- ٣٦) الكامل في التاريخ لابن الأثير ، دار الصادر
- ٣٧) الكامل في ضعفاء الرجال لابن عدي ، دار الكتب العلمية ١٤١٨
- ٣٨) و النسخة الثانية : دار الفكر ١٤٠٤
- ٣٩) كسف النقاب عن الأسماء و الألقاب لابن الجوزي ، دار السلام ١٤١٣
- ٤٠) لسان الميزان لابن حجر العسقلانى ، إدارة تاليفات أشرفية ، ملننان
- ٤١) المحرر لابن حيان البسيط ، دار الوعي ١٤٠٢
- ٤٢) معجم البلدان لياقوت الحموي ، دار الصادر ١٣٩٩
- ٤٣) معجم الشیوخ أی المعجم الكبير للذهبي ، مكتبة الصديق ١٤٠٨
- ٤٤) المغازي للراقدی ، موسسة الأعلى
- ٤٥) المغنى في الضعفاء للذهبي ، دار الكتب العلمية ١٤١٨
- ٤٦) مناقب الإمام أبي حنيفة و صاحبها للذهبي مع تعلیقات الكوثري ، أبيح أيام مسید ، کراتشی
- ٤٧) المنتظم في تواریخ الملوك و الأمم لابن الجوزي ، دار الفكر ١٤١٥
- ٤٨) ميزان الاعتدال للذهبي ، المكتبة الأثرية ، باکستان
- ٤٩) النجوم الزاهرة لابن تغزی بردى ، المؤسسة المصرية العامة
- ٥٠) وفيات الأعيان لابن حلکان ، دار الكتب العلمية ١٤١٩

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١) إمداد المفتين أي فتاوى دار العلوم ديواند للمفتى شفيع العثمانى ، دار الإشاعة ،
كراتشي

٢) الخاوي للفتاوى للسيوطى ، فاروقى كتب خانه ، ملستان

٣) رد المحتار لابن عابدين الشامى ، دار الفكر ١٣٨٦

٤) فتاوى دار العلوم ديواند مكمل مبوب ، إدارة المعارف ، كراتشي ١٣٨٣

٥) فتاوى محمودية للمفتى محمود حسن الكنكروهي ، كتب خانه مظهري ، كراتشي

٦) كفاية المفتى محمد كفاية الله الدھلوی ، مكتبة إمدادية ، ملستان

٧) المجموع شرح المذهب للنووى ، دار الفكر ١٤١٧

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١) افتضاء الصراط المستقيم لابن تيمية ، مكتبة الرشد ، الرياض ١٤١١

٢) التشبه في الإسلام للقاري محمد طيب ، إدارة إسلاميات ، لاہور

٣) حاشية الصاوي على شرح الدردبر ،

٤) الحجۃ التامة في لبس العمامة ،

٥) در الفمامۃ في ذر الطیلسان و الغذبة و العمامة لابن حجر الہیتمی ، مصر

٦) الدعامة في سنة أحكام العمامة لابن حعفر الكتانی ، مكتبة الإمام الشافعی ، الرياض

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٧) شایب الفمامۃ في تحقیق مسالۃ العمامة ،

٨) القول الأساس في القلسنة و تنفسة الراس لسراج أحمد

اللغة

١) تاج العروس للمرتضى الزبيدي ، دار الفكر

٢) الصحاح للجوهری

٣) لسان العرب لابن منظور الأفريقي ، نشر أدب المحوza ، إیران

٤) القاموس المحيط للفیروزآبادی ، مؤسسة الرسالة ، ١٤٠٧

٥) جمع بخار الأنوار محمد طاهر الفتى الكھرجانی ، مکتبة الإیمان ١٤١٥

٦) مختار الصحاح للرازی

٧) النهاية في غريب الحديث و الأثر لابن الأثير الجزری ، مؤسسة إسماعيلین ،

إیران

٩) The Hans Wehr dictionary of modern written Arabic

الأحاديث المرفوعة

- ١) عن عائشة رضي الله عنها: أن النبي صلوات الله عليه كان يلبس من القلنسى في السفر ذوات الأذان وفي الحضر المشمرة يعني الشامية ^١
- ٢) عن ابن عمر رضي الله عنهما: كان رسول الله صلوات الله عليه يلبس قلنسوة بيضاء ^٢
- ٣) عن ابن عمر رضي الله عنهما: كان رسول الله صلوات الله عليه يلبس كمة بيضاء ^٣
- ٤) عن ابن عباس رضي الله عنهما: كان لرسول الله صلوات الله عليه ثلات قلنسى. قلنسوة بيضاء مصرية وقلنسوة برد حبرة وقلنسوة ذات أذان يلبسها في السفر وربما وضعها بين يديه إذا صلى ^٤
- ٥) عن ابن مسعود رضي الله عنهما عن النبي صلوات الله عليه قال: كان على موسى يوم كثمة ربه كساء صوف وجبة صرف وكمة صوف وسرابيل صوف وكانت نعلاه من جلد حمار ميت ^٥

^١ رواه أبو الشيخ في أخلاق النبي ص ١٠٤ . قال العراقي في شرح الترمذى: وأحمد الأسانيد في القلنسى ما رواه أبو الشيخ

عن عائشة . كذلك في الإشاف ١٢٩ / ٧ و في الأنوار للبغوى "ذوات الأذان" بدل "ذوات الأذان". وقد رواه الخطيب أيضاً في الجامع لأخلاق الرأوى و أداب السابع ٣٨٣ / ١

^٢ الطبرانى في الكبیر و قال المبى فى المجمع ٢١١ / ٥ : فيه عبد الله بن خراش و تقه ابن حبان و قال ربنا اخطأ و ضعفه

جمهور الأئمة و بقية رجاله ثقات قال العزبى في السراج المزروع ١١٣ : إسناده حسن

^٣ قال الميسى (المجمع ٢١١ / ٥) : رواه الطبرانى في الأوسط (١١٧٩) عن شيخه محمد بن حنيفة الواسطى وهو ضعيف لي بالقرى . قال الراقم: لكن ثابعه محمد بن زهرة بن قفضل عن روح بن فراء عن ابن خراش عند ابن عساكر ١٩٢ / ٤ و

محمد بن عقبة عن ابن خراش عند أبو الشيخ ص ١٠٣ فينقوه هما و لكن الظاهر أن هذا و الذي قبله حديث واحد كما يظهر من أسانيدهما و الله أعلم

^٤ أبوالشيخ في أخلاق النبي ص ١٠٤ . قال العراقي في المحن عن حل الأسفار ٢٧٦ / ٢: ضعيف . وكذا ضعفه الفتاح في

٥ تذكرة المرضعات ص ١٥٥ . و أما ما قال الشيخ علوش في زوائد الأجزاء المنشورة ص ٤١٨: إسناده واد، المرزمي هو محمد بن عبيد الله و هو متزوك بالغ فقهه لأن العزبى هنا هو عبد الملك بن أبي سليمان كما في كشف النقاب وهو صدوق له لوهام كما في التزبيب . و في سبل المدى ٢٨٤ / ٧ "مصرية" بدل "مضدية".

^٦ رواه الترمذى ص ١٥٢ / ٧ (١٧٣٤) و قال: لهذا حديث غريب لا نعرفه إلا من حديث عبد الأعرج . الم . و قال العزبى

^٧ (٢): هو حديث ضعيف . له و الحديثة وإن كان فيه كلام لكن ذكرت قلنسوة موسى في روایات آخر

- ٦) عن عائشة رضي الله عنها: أن النبي صلوات الله عليه كان يلبس من القلنسى ذات الأذان ^٦
- ٧) عن عائشة رضي الله عنها: كان لرسول الله صلوات الله عليه قلنسوة بيضاء لاطئة يلبسها ^٧
- ٨) عن جعفر بن محمد عن أبيه عن جده رضي الله عنهما: أن رسول الله صلوات الله عليه كان يلبس القلنسى البيض و المزورات و ذوات الأذان ^٨
- ٩) عن ركادة رضي الله عنها: فرق ما بيننا وبين المشركين العمام على القلنسى ^٩
- ١٠) عن عائشة رضي الله عنها قالت: كان صلوات الله عليه إذا دخل الحلة غطى رأسه وإذا أتى أهل غطى رأسه ^{١٠}

منها: ما رواه القرطبي في الجامع لأحكام القرآن ٢٨٧ / ٧ عن ابن القاسم قال سمعت مالكا يقول: كان مرسى إذا عض طلع الدخان من قلنسنته و روى ابن عساكر (١٦١ / ٦١) غرره عن زيد بن أسلم و منها ما أخرجه ابن أبي شيبة في مصنفه ١٨٥ / ٧ عن وهب بن منبه قال كان على موسى يوم ناجي ربه عند الشجرة حبة من صرف و بيان من صوف وقلنسوة من صوف.

^٦ رواه الحافظ أبو القاسم البختي الرازى في فوائد، كذلك في زوائد الأجزاء المنشورة لعلوش ص ٤١٧ و قال علوش: فيه الغفل بن محمد الباهلى كذبه ابن عدى والدارقطنى . و أخرجه أبو الشيخ في أخلاق النبي و (إسناده حسن إن سلم من تسوية ابن مصنفى (الراوى) فإنه كان يدلس تدليس التسوية إلخ

^٧ ابن عساكر ٤ / ١٩٣ و فيه عاصم بن سليمان الرزى و لعله الكوزي البصري الذي قال الذهبى: هو متهم ، سورة الذهبى ٤٩١ ، و انظر الكامل لابن عدى ٦ / ٤١٣ وهو في فيض القدير (٧١٦٧) بلفظ "كان يلبس قلنسوة بيضاء لاطئة". و الحديث تشهد له روایات أخرى حتى يكون حسنا للنحو

^٨ أورده الذهبى في سورة ٤٩١ و فيه عاصم بن سليمان فقال الذهبى: عاصم هذا هو البصري متهم بالكذب . و عزاه الناسى في سبل المدى ٢٨٥ إلى ابن عساكر و لكنه لم يأده في بحث القلنسى من الطبيع فلم يقدمه سقط منه لأنه في المختصر ٢٣٢ / ٢

^٩ قال الترمذى ص ٣٠٨ (١٧٨٤): "هذا حديث حسن غريب و إسناده ليس بالقائم، ولا تعرف أنها الحسن العسقلانى ولا ابن ركادة". و رواه أبو داود ص ٥٦٦ (٤٠٧٨) و الحاكم ٣ / ٤٥٢ و غيرها . قال البخارى في تاريخه ٨٢ / ١: "إسناده

^{١٠} بمهرول لا يعرف سعى بعضهم عن بعض". و قال الذهبى: "لم يصح حديثه" - أي حديث محمد بن دكانة الراوى - "تمذيق التهذيب" ١٥٢ / ٧ . و في هنا الإسناد مختلف كثير، انظر بذلك المهدود ٦ / ٤٠١ و شذوذ الأشراف ١٢٤ / ٣

^{١١} رواه البيهقى في السنن الكبرى ١ / ٩٦ و قال: هذا الحديث أحد ما أنكر على محمد بن يونس الكتبي . و قال ابن عثيمين

١١) عن حبيب بن صالح رحمه الله مرسلا: كان رسول الله ﷺ إذا دخل الخلاء ليس حذاءه وغطى رأسه^{١١}

١٢) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء^{١٢}

١٣) عن أبي هريرة رضي الله عنه: رأيت رسول الله ﷺ وعليه قلنسوة بيضاء شامية (طربيلة)^{١٣}

١٤) عن أبي قرقاصة قال: كسان رسول الله ﷺ برسنا و قال: البسم^{١٤}

١٥) عن وائلة رضي الله عنها: تغطية الرأس بالنهار فقه و بالليل ريبة^{١٥}

١٦) عن ركابة رضي الله عنها: قال النبي ﷺ: لا تزال أمني على الفطرة ما لبسوا العمائم على القلنسو^{١٦}

٧/٥٥٥: وهذا لا أعلم رواه غير الكثبي لهذا الإسناد...أع^{١٧}. قال الترمي في المجموع ١١٣/٢ في حدث الكثبي: هو ضعيف. قال عبد الصعب: تابعة أبو خالد يزيد العس عند ابن الأعرابي في كتاب المعمم (١٠٨٥) وتابعة أيضاً علي بن حيان عند أبي نعيم في الحلية ٧/١٥٨ فنهر قوي أن شاء الله.^{١٨}

١١) رواه البيهقي في السنن الكبرى ١٩٦ عن حبيب بن صالح مرسلا، و قال الترمي في فيض القدر (٦٦٦٧): فيه أبو بكر بن عبد الله قال الذهبي: ضعيف. و قوله الترمي في المجموع ٢/١١٢ و قال: وقد اتفق العلماء على أن الحديث المرسل و القصيف و الموقوف يتسامح به في فضائل الأعمال و يحمل مختلفاته و هذا منها. إهـ و قال العزيزى ٤/٦١ قال الشيخ: حديث حسن لغيره^{١٩}

١٢) رواه ابن عساكر و فيه عاصم بن سليمان الكرزى البصري و هو متهم. و حديث ابن عمر عند الطبرانى شاهد له^{٢٠}

١٣) أبو الشیخ في أخلاقي النبی ص ١٠٤ و هو في جامع المسانيد لأبی حبیبة ١٩٨ و الحديث ضعیف جداً كما قال ابن حبان في المحررین ١٣٧/١ و لكن له شاهد^{٢١}

١٤) رواه الطبرانى في الكبير ٣/١٩ و قال الحشمى في الجمع ٥/١٣٧: فيه جماعة لم أعرفهم. قال الراهن: سنذكر شاهد له عند ابن أبي عاصم و كذلك يشهد له ما في طبقات المحدثين باتفاقه ٣/٤٣

١٥) ابن عدي في الكامل ٨/٢٥ و في المطبوع "رفقة" بدل "فقه" و في فيض القدر (٣٣٣٦) و ميزان الاعتراض ٤/٢٦٩ ابن عدي في الكامل ٨/٢٥ و في المطبوع "رفقة" بدل "فقه" و في فيض القدر (٣٣٣٦) و ميزان الاعتراض ٤/٢٦٩

١٦) رواه أبو الحسن البلاذري في تاريخه، كذا في مسل المدى ٧/٢٨٤ و قال الترمي في المجموع ٤/١٤٧: فيه شاهد له و لو الديه: قال الحافظ ابن حجر في الأمالي المطلقة ص ١٤٧: "نعم من شيوخ البخاري لم يطبع به أحد بصححة و ابن عاصم في تاريخه ٤/١٩٣ أو مسل المدى ٧/٢٨٥. وضعفه في الدعامة ص ٤٧ و مرت شاهدته

١٧) عن فرقده رضي الله عنه: أكلت مع رسول الله ﷺ ورأيت عليه قلنسوة بيضاء في وسط رأسه^{٢٢}

١٨) عن ابن عمر رضي الله عنه أن رجلاً قال: يا رسول الله ما يلبس المحرم من الشياط؟ فقال رسول الله ﷺ: لا تلبسو التميس لا العمائم و لا السراويلات و لا البرانس أخ^{٢٣}

١٩) عن ابن عباس رضي الله عنه: كان يلبس القلنسو تحت العمائم وبغير العمائم ويلبس العمائم بغير قلنسو و كان يلبس القلنسو الشامية وهن البيض المصري ويلبس ذوات الآذان في الحرب و كان ربما نزع قلنسوته فجعلها ستراً بين يديه وهو يصلى^{٢٤}

٢٠) عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت له كمة بيضاء^{٢٥}

٢١) عن ابن عباس رضي الله عنه: كان لرسول الله ﷺ قلنسوة أسماط - أي حلود - وكان فيها ثقبة^{٢٦}

٢٢) عن أنس رضي الله عنه: كان رسول الله ﷺ يلبس كمة بيضاء^{٢٧}

٢٣) عن وائلة بن الأسعق رضي الله عنه: قال لما فتح رسول الله ﷺ خيبر جعلت له مائدة فأكل متوكلاً وأطلي وأصابته الشمس فليس الظلة^{٢٨}

١٦) الديلمي في الترددوس، مأثور الخطاب ٩٣/٥

١٧) ابن السكن في المعرفة عن محمد بن سلام عن الحسن، ذكره الشامي في سبل المدى ٧/٢٨٤ و قوله الحافظ في الإصابة ٥/٢٠٧ و سكت عنه.

١٨) صحيح البخاري ص ٨٦٣ (٥٨٠٣)

١٩) رواه ابن عاصم و الروياني رمز له البيرطي بالضعف كذا في فيض القدر ٢٤٦/٥ ولكن لم يجد في المطبوع من تاريخ دمشق غلطه مما سقط من المطبوع. و له شاهد كثرة لبعض أحرامه

٢٠) رواه الدمشقى، كذا في شرح الزرقان على المراهب ٦/٢٧٨ و في سبل المدى ٧/٢٨٤ و عليه في "سيرة النبي"

للدمشقى. و عند ابن عاصم ٤/١٩٣ مثله

٢١) رواه أبو الحسن البلاذري في تاريخه، كذا في سبل المدى ٧/٢٨٤

٢٢) ابن عاصم في تاريخه ٤/١٩٣ أو سبل المدى ٧/٢٨٥. وضعفه في الدعامة ص ٤٧ و مرت شاهدته

٢٣) الطبرانى في الكبير ٢٢/٦٢ و ابن عاصم ٣٥/٧٨ و قال المimenti (المجمع ٧٩١٧): رواه الطبرانى من

٢٤) عن مكحول قال: لما افتح رسول الله ﷺ خبر أكل متوكا ولبس بروطة ونور^{٢٤}

٢٥) عن عمر بن الخطاب رضي الله عنه يقول سمعت رسول الله ﷺ يقول: الشهداء أربعة رجل مؤمن حيد الإيمان لقي العدو فصدق الله حتى قتل فذلك الذي يرفع الناس إليه أعينهم يوم القيمة هكذا ورفع رأسه حتى وقعت قلنسوته قال فما أدرى قلنسوة عمر أراد أم قلنسوة النبي صلى الله عليه وسلم..الخ^{٢٥}

٢٦) عن عبد الرحمن بن زيد بن جابر : قاتل رسول الله ﷺ يوم خير.... وعليه عمامة و على العمامة قلنسوة من المطر السبعان^{٢٦}

٢٧) عن عميم الداري رضي الله عنه: سمعت رسول الله ﷺ يقول: وإنما نهي النساء عن حبس عن الخاد
الكمام ولبس النعال وجلوس في الحالس وخطر بالقضيب ولبس الأزر والأردية بغیر درع^{٢٧}

٢٨) عن وائل بن حجر رضي الله عنه : صليت مع رسول الله ﷺ وأصحابه فرأيتهم يرفعون أيديهم في البرائس^{٢٨}

٢٩) زياد بن سيار: أن أبا قرقاصة رضي الله عنه كان عليه برقس كسه إيا النبي ﷺ^{٢٩}

٣٠) عن الفلان بن عاصم رضي الله عنه: أتيت النبي ﷺ فوجدهم يصلون في البرائس...الخ^{٣٠}

٣١) عن ركانة رضي الله عنه: قال رسول الله ﷺ: العمامات على القلسسوة فصل ما بيننا وبين المشركين^{٣١}

٣٢) عن ابن عباس رضي الله عنه: قال رسول الله ﷺ: يتزل أخي عيسى بن مردم من السماء على جبل^{٣٢}
أفيف إماما هاديا وحكما عدلا ، عليه برقس له^{٣٢}

٣٣) عن عبد الله بن بسر رضي الله عنه: رأيت رسول الله ﷺ وله قلنسوة طويلة وقلنسوة لها أذنان وقلنسوة لاطبة^{٣٣}

٣٤) عن عائشة رضي الله عنها: ما أتني رسول الله ﷺ أحدا من نساء إلا متنقعا يرجي التوب على رأسه^{٣٤}

٣٥) أم سلمة رضي الله عنها: كان رسول الله ﷺ إذا أتى امرأة من نساء غمض عينيه وقع رأسه وقال^{٣٥}
للتخته: عليك بالسکينة والوقار^{٣٥}

٢٨) صحيح ابن حزم ٢٢٣/١ ر قال عثنه: إسناده صحيح، ورواه أبو داود من ١٠٥ (٧٢٨)^{٢٨}

٢٩) الأحاديث الثاني ٢٧٨/٢ و رجاله موثقون و يزيده ما في طبقات المحدثين بإصبهان ٣٢٤/٣ و ما رواه الطران في الكبير ١٩/٣^{٢٩}

٣٠) رواه ابن قانع في معجمه (١٥٣٤) و أبو نعيم في تاريخ إصبهان ٥٦٧/٢ و الطران في الكبير ٣٣٦/١٨ ر قال المشبكي في المجمع (٢٢٢٦): رجاله موثقون.^{٣٠}

٣١) فيض القدير ٧٢٥ عن الباوردي^{٣١}

٣٢) ابن عساكر ٥٠٥/٤٧ ، كفر العمال (٣٩٧١٩) وفيه جماعة من الضعفاء.^{٣٢}

٣٣) أبو الشيخ ص ١٠٤ وفيه ضعفاء منهم عثمان بن عبد الله القرشي الأمري وهو متوفى^{٣٣}

٣٤) أخلاق النبي ص ١٩٨ وفيه محمد بن القاسم الأسدي ضعيف جدا^{٣٤}

٣٥) تاريخ بغداد ١٦٢/٥ وفيه معرف أبو الخطاب وهو ضعيف^{٣٥}

روایة بقیة عن عمرو الشامي وبقیة ثقة ولكن مدلس وعسره ام اعرفه وبقیة رجاله ثقات ام
قال الرقم: الصحيح انه عمر الدمشقی لا عمرو الشامي و ترجم له ابن عساکر ٧٨/٤٥
٢٩) كفر العمال ٣٠١٢٠ و رمز لابن أبي شيبة وقال : حدثنا الصعیدی بن سنان العقبی عن شعیب بن الزیر
المحظی عن مکحول...الخ ، قلت: لم احده في المطبوع من المصنف والله أعلم
٣٥) رواه الترمذی من ٢٩٣ (١٦٤٤) وقال: هذا حديث حسن غريب...الخ و قال ابن کثیر في تفسیره ٢:٣٢٤/٢: و هكذا
رواه علي بن المديني عن أبي داود الطیالسی عن ابن مبارك عن ابن طیعه و قال هذا إسناد مصری صالح
٣٦) رواه البلاذری في تاريخه. كذلك في سبل المدى ٢٨٧/٧
٣٧) رواه ابن عساکر ٣٢٢/١٦ و أورده السیرطی في ذیل الالئ قائلًا: فيه خثیم بن ثابت قال الذھبی
لا یعرف و الحیر منکر. تزیره الشریعة ٣٩٥/٢

و من الأحاديث الموقوفة:^{٣٦}
١) عن أبي سليمان بن حبيب: رأيت على رسول الله قلنسوة أسماط لها أذنان قد نقب لها ححران في أذنيهما^{٣٧}

٢) عن زياد بن سيار: كان على أبي قرصافة برس من كسوة النبي^{٣٨} ... الخ^{٣٩}

٣) عن علي: أن النبي^{٤٠} وضع قلنسوة وصلى إليها^{٤١}

٤) عن أمامة^{٤٢}: قال رسول الله^{٤٣}: من أشراط الساعة أن توضع العمائم وتلبس القلانس^{٤٤}

٥) عن سليمان بن أبي عبد الله رحمه الله قال: أدركت المهاجرين الأولين يعتمون بعمائم

كرايس سود وبياض وحمر وخضر وصفر يضع أحدهما العمامات على رأسه ويضع القلنسوة فوقها ثم يدبر العمامات هكذا يعني على كوره لا يخرجها من تحت ذقنه^{٤٥}

٦) عن عمود بن لبيد^{٤٦}: قال قال رسول الله^{٤٧} لأصحابه: إن الملائكة قد سوت

فسوموا فأعلموا بالصوف في مغافرهم وقلانسهم^{٤٨}

٧) عن ابن القاسم: قال مالك رحمه الله - وذكر ليس الخ - قال: قوم يكرهون لباس^{٤٩}

ويلبسون القلانس بالآخر، فعجبنا من اختلاف رأيهم^{٥٠}

^{٣٦} أبخاري تعليقاً - باب السعود في شدة الحر من ٥٦ - وجزم به ومعلوم أن تعليقات البخاري مقبولة إذا جزم بما وجيء قول المحافظ وصلة ابن أبي شيبة (٢٩٨/١) فليس في المطرب ذكر القلنسوة ولا عند عبد الرزاق ٤٠٠/١ ولا البيهقي ٤/١٠٦ والله أعلم

^{٣٧} الآحاد والثانى ٣٠٣/٣ وفيه عبد الله بن بزید البکری قال أبو حاتم: ضعيف الحديث ذاہب الحديث

^{٣٨} الآحاد والثانى ٢٧٩/٢ و رجاله موثقون و بزیده ما في طبقات المحدثین بإصبهان ٣٢٤/٣ وما رواه

الطبرانى الكبير ١٩/٣

^{٣٩} التدوين في أخبار قزوين ١٤٥/٤

^{٤٠} الفردوس: عائرر الخطاب ٤/٥

^{٤١} المسند المستخرج على صحيح الإمام مسلم لأبي نعيم ٢٦٧/٣

^{٤٢} فتح الباري ١٠/٢٧٢، عمدة القارى ٢٠٦/٢١

^{٤٣} فتح الباري ١٠/٢٢٢، عمدة القارى ٢٠٦/٢١

^{٤٤} المصنف لعبد الرزاق ٤٠١/١ و رجاله رجال الصحيح

^{٤٥} مسند إسحاق بن راهويه ٨٨٢/٣ والمصنف لابن أبي شيبة ٤٨/٦ و رجاله رجال الصحيح لا سليمان بن عبد الله^{٥١} مقبول

^{٤٦} ابن سعد ١٦/٢ و المنازي للرازي ٧٥/١ و رجاله ثقات إلا الواقدي وهو معتبر في المغاربي

^{٤٧} التمهيد ١٤/٢٦١

ABOUT THE BOOK

One cannot possibly overstate how important and relevant a piece of work this book (The crown of a believer) is, under the present circumstances. Not only does it succinctly succeed in proving beyond doubt the relevance of the topī, but it also sounds out a clear and explicit message:

"In every era Allāh will use his chosen ones to defend and uphold the true way of life of Rasūlullāh regardless of the plots and ways of the enemies of Islām."

Moulana Ahmed Suleman Khatani

Headgears are not a simple head-cover, but it has a mystic socio-religious semblance and has served as a customary symbol in man's socio-cultural endeavour. Behind every size, shape or colour there is a meaning which signifies the origin of wearer, his dialect, religion, caste and as well as his profession. The author has taken great pains to establish the headgear in the light of the sunnah and other reliable sources. He has described the Sunnah headgear in a most scholarly and commendable manner. In an era when one sees more hair than headgears, outside and even in the Masjid, a book of this nature is most welcome. Indeed, wearing the headgear is not ritualistic at all, and it should form part of our overall efforts of reviving the Sunnah and the spirit of Islam.

Moulana Ashraf Dockrat

ZAM ZAM PUBLISHER
KARACHI-PAKISTAN